

The Rule  
and  
Exercises  
of  
holy Dying  
by Jer Taylour  
D. D.



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T H E

RULE and EXERCISES

O F *L. 14. 51*

# Holy Dying.

*In which are described*

The MEANS and INSTRUMENTS of  
preparing our selves, and others respectively, for  
a blessed Death : and the Remedies against the  
evils and temptations proper to the state of sick-  
ness.

*Together with*

Prayers and Acts of Vertue to be used by sick  
and dying persons, or by others standing  
in their attendance.

*To which are added,*

Rules for the visitation of the Sick, and  
proper for that Ministry.



The Fourth EDITION.

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Τὸ μὴ τελευτῆσαι, ἢ πεπαισμένη κατέκεινε  
Τὸ δὲ χαλῶς ἀποθανεῖν, ἴδιον τοῖς σπεδαίοις ἢ φύσις  
ἀπένεμε. *Iſoc. ad Dæmonic.*

---

L O N D O N.

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and are to be sold at the Angel in Ivy-lane. 1658.



1448:90



To the right Honourable and Noblest  
Lord, *Richard Earl of Carbery, &c.*

My Lord,

**I** Am treating your Lordship as a Roman Gentleman did Saint Augustine and his Mother; I shall entertain you in a charnel house, & carry your Meditations a while into the chambers of death, where you shall find the rooms dressed up with melancholy arts, and fit to converse with your most retired thoughts, which begin with a sigh, and proceed in deep consideration, and end in a holy resolution. The sight that Augustine most noted in that house of sorrow was the body of Cæsar clothed with all the dishonours of corruption, that you can suppose in a six moneths buriall. But I know that without painting, your first thoughts will remember the change of a greater beauty, which is now dressing for the brightest immortality; and from her bed of darkness calls to you to dresse your soul for that change which shall mingle your bones with that beloved dust, and carry your soul to the same Quire, where you may both sit and sing for ever. My Lord it is your dear Ladies Anniversary, and she deserves the biggest honour, and the longest memory, and the fairest monument, and the most solemn mourning; and in order to it, give

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me leave (*My Lord*) to cover her *Hearse* with these following sheets: this book was intended first to minister to her piety; and she desired all good people should partake of the advantages which are here recorded: she knew how to live rarely well, and she desired to know how to dye; and God taught her by an experiment. But since her work is done, and God supplied her with provisions of his own, before I could minister to her, and perfect what she desired, it is necessary to present to your Lordship those bundles of *Cypresse* which were intended to dresse her *Closet*, but come now to dresse her *Hearse*. (*My Lord*) both your Lordship and my self have lately seen and felt such sorrows of Death, and such sad departure of dearest friends, that it is more then high time we should think ourselves neerly concerned in the accidents; Death hath come so neer to you as to fetch a portion from your very heart; and now you cannot choose but dig your own grave, and place your coffin in your eye, when the Angel hath dressed your scene of sorrow and meditation with so particular, and so neer an object; and therefore as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrows that they may turn into vertues and advantages.

And since I know your Lordship to be so constant and regular in your devotions, and so tender in the matter of justice, so ready in the expressions of charity and so apprehensive of religion, and that you are a person whose work  
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of grace is apt, and must every day grow toward those degrees, where when you arrive you shall triumph over imperfection, and choose nothing but what may please God, I could not by any compendium conduct and assist your pious purposes so well as by that which is the great argument and the great instrument of holy living, the consideration and exercises of death.

My Lord, it is a great art to die well, and to be learnt by men in health, by them that can discourse and consider; by those whose understanding and acts of reason are not abated with fear or pains, and as the greatest part of Death is passed by the preceding years of our life, so also in those years are the greatest preparations to it, and he that prepares not for death, before his last sicknesse, is like him that begins to study Philosophy when he is going to dispute publickly in the facultie. All that a sick and dying man can do is but to exercise those vertues, which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book I think is a good testimony, not onely because it represents the vanity of a late and sick-bed repentance, but because it contains in it so many precepts and meditations, so many propositions and various duties, such forms of exercise, and the degrees and difficulties of so many graces which are necessary preparatives to a holy Death, that the very learning the duties require study and skill, time and understanding in the wayes of

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godlinesse; and it were very vain to say so much is necessary, and not to suppose more time to learn them, more skill to practise them, more opportunities to desire them; more abilities both of body and mind, then can be supposed in a sick, amazed, timorous, and weak person; whose natural acts are disabled, whose senses are weak, whose discerning faculties are lessened, whose principles are made intricate and intangled, upon whose eye sits a cloud, and the heart is broken with sicknesse, and the liver pierced thorew with sorrows, and the strokes of Death: And therefore (my Lord) it is intended by the necessity of affairs, that the precepts of dying well be part of the studies of them that live in health, and the dayes of discourse and understanding; which in this case hath another degree of necessity superadded; because in other notices, an imperfect study may be supplied by a frequent exercise, and a renewed experience: Here if we practise imperfectly once, we shall never recover the error: for we die but once; and therefore it will be necessary that our skill be more exact, since it is not to be mended by tryal, but the actions must be forever left imperfect, unlesse the habit be contracted with study and contemplation beforehand.

And indeed it were vain, if I should intend this Book to be read and studied by dying persons: And they were vainer that should need to be instructed in those graces which they  
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are then to exercise and to finish. For a sick-bed is onely a school of severe exercise, in which the spirit of a man is tryed, and his graces are rehearsed: and the assistances which I have in the following pages given to those vertues which are proper to the state of sicknesse, are such as suppose a man in the state of grace; or they confirm a good man, or they support the weak, or adde degrees, or minister comfort, or prevent an evil, or cure the little mischiefs which are incident to tempted persons in their weaknesse; this is the summe of the present design, as it relates to dying persons. And therefore I have not inserted any advices proper to old age, but such as are common to it and the state of sicknesse; for I suppose very old age to be a longer sicknesse; it is labour and sorrow when it goes beyond the common period of nature; but if it be on this side that period, and be healthfull, in the same degree it is so, I reckon it in the accounts of life; And therefore it can have no distinct consideration. But I do not think it is a station of advantage to begin the change of an evil life in: It is a middle state between life and death bed, and therefore although it hath more of hopes, than this, and lesse than that, yet as it partakes of either state, so it is to be regulated by the advices of that state, and judged by its sentence.

Onely this: I desire, that all old persons would sadly consider that their advantages in



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that state are very few, but their inconveniences are not few: Their bodies are without strength, their prejudices long and mighty, their vices (if they have lived wickedly) are habitually, the occasions of their vertues not many, the possibilities of some (in the matter of which they they stand very guilty) are past, and shall never return again (such are, chastity, and many parts of self-deniall) that they have some temptations proper to their age, as peevishnesse, and pride, covetousnesse, and talking: wilfulnesse,

\* Vel quia nil rectum nisi quod placuit sibi ducunt, and unwillingness to \* learn  
 Vel quia turpe putant parere minoribus, & quæ and they think they are pro-  
 Imberbes didicere, senes per- tected by age from learning  
 denda fateri. anew, or repenting the old; &  
 \* Tenellis adhuc infantie suæ do not \* leave, but charge their  
 persuasionibus in senectute vices: And after all this,  
 pueraſcunt. Mamertus. either the day of their repen-

tance is past, as we see it true in very many, or it is expiring and towards the Sun-set, as it is in all, and therefore although in these, to recover is very possible, yet we may also remember that in the matter of vertue and repentance, possibility is a great way off from performance; and how few do repent, of whom it is onely possible that they may; and that many things more are required to reduce their possibility to act: a great grace, an assiduous ministry, an effective calling, mighty assistances, excellent counsel, great industry, a watchfull diligence, a well disposed mind, passionate desires, deep apprehensions of danger, quick perceptions of di-

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ty, and time, and Gods good blessing, and effectuall impression and seconding all this, that to will, and to do, may by him be wrought to great purposes, and with great speed.

And therefore it will not be amisse, but it is hugely necessary, that these persons who have lost their time and their blessed opportunities, should have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be advised prudently, and study the interest of their souls carefully with diligence, and with fear; and their old age which in effect is nothing, but a continual death-bed, dressed with some more order and advantages, may be a state of hope, and labour, and acceptance through the infinite mercies of God in Jesus Christ.

But concerning sinners really under the arrest of death, God hath made no death-bed covenant, the Scripture hath recorded no promises, given no instructions, and therefore I had none to give, but onely the same which are to be given to all men that are alive, because they are so, and because it is uncertain when they shall be otherwise: But then this advise I also am to insert; That they are the smallest number of Christian men, who can be divided by the characters of a certain holiness, or an open villany: and between these, there are many degrees of latitude, and most are of a middle sort, concerning which we are tied to make the judgements of charity, and possibly  
God

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God may do too; But however, all they are such to whom the rules of holy dying are usefull and applicable; and therefore no separation is to be made in this world; but where the case is not evident, men are to be permitted to the unerring judgement of God, where it is evident, we can rejoyce or mourn for them that die.

In the Church of Rome they reckon otherwise concerning sick and dying Christians then I have done. For they make profession, that from death to life, from sin to grace, a man may very certainly be changed, though the operation begin not before his last hour: and half this they do upon his death-bed; and the other half when he is in his grave: and they take away the eternal punishment in an instant, by a schooldistinction or the hand of the Priest; & the temporal punishment shall stick longer, even then when the man is no more measured with time, having nothing to do with any thing of or under the Sun; but that they pretend to take way too when the man is dead; and, God knows, the poor man for all this payes them both in hell. The distinction of temporall and eternall is a just measure of pain, when it referres to this life and another; but to dream of a punishment temporal when all his time is done, and to think of repentance when the time of grace is past, are great errors; the one in Philosophy, and both in Divinity, and are a huge folly in their pretence, and infinite danger if they are be-

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believed; being a certain destruction of the necessity of holy living; when men dare trust them, and live at the rate of such doctrines. The secret of these is soon discovered: for by such means though a holy life be not necessary, yet a priest is; as if God did not appoint the Priest to minister to holy living, but to excuse it; so making the holy calling not onely to live upon the sins of the people, but upon their ruin; and the advantages of their function to spring from their eternall dangers. It is an evil craft to serve a temporal end upon the death of souls, that is, an interest not to be handled but with noblenesse and ingenuity, fear and caution, diligence and prudence, with great skill, and great honesty, with reverence and trembling, and severity: a soul is worth all that, and the need we have requires all that: and therefore those doctrines that go lesse than all this, are not friendly, because they are not safe.

I know no other difference in the visitation and treating of sick persons, than what depends upon the article of late repentance: for all Churches agree in the same essentiall propositions, and assist the sick by the same internall ministeries, as for externall, I mean unction, used in the Church of Rome, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing: for no rationall man can think that any ceremony can make a spiritual change, without a spirituall act of him that is so be changed:

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changed; nor work by way of nature, or by charm; but morally and after the manner of reasonable creatures, and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick persons. The Fathers of the Council of Trent first disputed, and after their manner at last agreed, that extreme unction was instituted by Christ. But afterwards, being admonished by one of their Theologues, that the Apostles ministred unction to infirm people before they were Priests (the Priestly order according to their doctrine being collated in the institution of the last Supper) for fear that it should be thought that this unction might be administered by him that was no Priest, they blotted out the word [instituted] and put in its stead [insinuated] this Sacrament: and that it was published by S. James. So it is in their Doctrine: and yet in their anathematismes, they curse all them that shall deny it to have been [instituted] by Christ. I shall lay no more prejudice against it, or the weak arts of them that maintain it, but add this only, that there being but two places of Scripture pretended for this ceremony, some chief men of their own side have proclaimed those two invalid, as to the institution of it: for Suarez says, that the unction used by the Apostles in S. Mark 6. 13. is not the same with what is used in the Church of Rome: and that it cannot be plainly gathered from the Epistle of Saint James, Cajetan af-  
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firms; and that it did belong to the miraculous gift of healing, not to a Sacrament. The sick mans exercise of grace formerly acquired, his perfecting repentance begun in the dayes of health, the prayers and counsels of the holy man that ministers, the giving the holy Sacrament, the Ministry and assistance of Angels, and the mercies of God, the peace of conscience, and the peace of the Church, are all the assistances and preparatives, that can help to dresse his lamp. But if a man shall go to buy oil, when the Bridegroom comes, if his lamp be not first furnish'd and then trimmed, that in his life, this upon his death-bed, his station shall be without doors, his portion with unbelievers, and the unction of the dying man shall no more strengthen his soul, than it cures his body, and the prayers of him after his death shall be of the same force as if they should pray that he should return to life again the next day, and live as long as Lazarus in his return. But I consider, that it is not well, that men should pretend any thing will do a man good when he dies, and yet the same ministeries, and ten times more assistances are found for forty or fifty years together to be ineffectual: Can extreme unction at last cure what the holy Sacrament of the Eucharist all his life time could not do? Can prayers for a dead man do him more good then when he was alive? If all his dayes the man belonged to death and the dominion of sin, and from thence could not be recovered by Sermons, and counsels, and

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perpetuall precepts, and frequent Sacraments, by confessions and absolutions, by prayers and advocations, by externall ministeries and internall acts, it is but too certain that his lamp cannot then be furnished: his extreme unction is onely then of use when it is made by the oil that burned in his lamp in all the dayes of his expectation and waiting for the coming of the Bridegroom.

Neither can any supply be made in this case by their practise of praying for the dead: though they pretend for this the fairest precedents of the Church and of the whole world. The Heathens they say did it, and the Jews did it, and the Christians did it; some were baptized for the dead in the dayes of the Apostles; and very many were communicated for the dead

Tertul. de Monog. S. Cyprian. lib. 1. ep. 9. S. Athan. q. 33. S. Cyril myst. cat. 5. Ephiphani Hæres. 75. Aug. de Hæres. c. 33. Concil Carth. 3. c. 29.

\*Dii majorum umbris tenuem & sine pondere terram

Spirantē, que crocos & in urna perpetuum Ver.

Juven. Sat. 7.

\*for many ages after: 'Tis true they were so, and did so: the Heathens prayed for an easie grave, and a perpetuall spring, that Saffron would rise from their beds of grasse. The Jews prayed that the souls of their dead might be in the garden of

Eden, that they might have their part in Paradise, and in the world to come, and that they might hear the peace of the fathers of their generation, sleeping in Hebron: and the Christians prayed for a joyfull resurrection, for mercy at the day of judgement, for hastening of the coming of Christ, and the kingdome of God.



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God ; and they named all sorts of persons in their prayers , all I mean but wicked persons, all but them that liv'd evil lives ; they named Apostles , Saints and Martyrs ; and all this is so nothing to their purpose , or so much against it , that the prayers for the dead used in the Church of Rome are most plainly condemned, because they are against the doctrine and practices of all the world ; in other forms, to other purposes , relying upon distinct doctrines, untill new opinions began to arise about S. Augustines time , and changed the face of the proposition, concerning prayers for the dead , the Church hath received no commandment from the Lord: and therefore concerning it we can have no rules , nor proportions , but from those imperfect revelations of the state of departed souls, and the measures of charity , which can relate onely to the imperfection of their present condition, and the terrours of the day of judgement : but to think that any suppletory to an evil life can be taken from such devotions after the sinners are dead , may encourage a bad man to sin, but cannot relieve him when he hath.

But of all things in the world me thinks men should be most carefull not to abuse dying people ; not onely because their condition is piteable, but because they shall soon be discovered, and in the secret regions of souls, there shall be an evil report concerning those men who have deceived them ; and if we believe we shall go to that place where such reports are made, we  
may



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may fear the shame and the amazement of being accounted impostors in the presence of Angels, and all the wise holy men of the world. To be erring and innocent is hugely pitiable and incident to mortality, that, we cannot help, but to deceive or to destroy so great an interest as is that of a soul, or to lessen its advantages, by giving it trifling and false confidences, is injurious and intolerable. And therefore, it were very well if all the Churches of the world would be extremely curious concerning their offices and ministeries of the visitation of the sick; that their Ministers they send be holy, and prudent; that their instructions be severe and safe; that their sentences be mercifull and reasonable; that their offices be sufficient and devout; that their attendances be frequent and long; that their deputations be speciall, and peculiar; that the doctrines upon which they ground their offices be true, materiall and holy: but their ceremonies be few, and their advices wary; that their separation be full of caution, their judgements not remisse, their remissions not loose and dissolute; and that all the whole ministration be made by persons of experience and charity: for it is a sad thing to see our dead go out of our hands: they live incuriously and die without regard, and the last scene of their life, which should be dressed with all spirituall advantages, is abused by flattery and easie propositions, and let go with carelesnesse and folly.

My Lord, I have endeavoured to cure some

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part of the evil as well as I could: being willing to relieve the needs of indigent people in such wayes as I can, and therefore have described the duties which every sick man may do alone, and such in which he can be assisted by the Minister: and am the more confident that these my endeavours will be the better intire body of directions for sick and dying people that I remember to have been published in the Church of England: In the Church of Rome there have been many, but they are dressed with such doctrines which are sometimes uselesse, sometimes hurtfull, and their whole design of assistance which they commonly yeeld, is at the best imperfect, and the representment is too carelesse and loose for so severe an imployment: So that in this affair I was almost forced to walk alone, onely that I drew the rules and advices from the fountains of Scripture, and the purest channels of the primitive Church, and was helped by some experience in the cure of souls. I shall measure the successe of my labours, not by popular noises or the sentences of curious persons, but by the advantage which good people may receive: My work here is not to please the speculative part of men, but to minister to practise, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, having scarce any other possibilities left me of doing alms, or exercising that charity by which  
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we shall be judged at Doomsday. It is enough for me to be an underbuilder in the house of God, and I glory in the imployment, I labour in the foundations, and therefore the work needs no Apology for being plain, so it be strong and well laid. But (my Lord) as mean as it is, I must give God thanks for the desires and the strength, and next to him, to you for that opportunity and little portion of leisure which I had to do it in: for I must acknowledge it publicly (and besides my prayers, it is all the recompence I can make you) my being quiet I owe to your Interest, much of my support to your bounty, and many other collaterall comforts I derive from your favour and nobleness. (My Lord) because I much honour you, and because I would do honour to my self, I have written your name in the entrance of my Book: I am sure you will entertain it because the design related to your dear Lady, and because it may minister to your spirit in the day of visitation when God shall call for you to receive your reward for your charity and your noble piety, by which you have not onely endeared very many persons, but in great degrees have obliged me to be,

My Noblest Lord,

Your Lordships most thankful and most humble  
Servant

JER. TAYLOR.

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## C H A P. I.

A generall preparation towards a  
holy and blessed Death: by way  
of consideration.

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### S E C T. I.

*Consideration of the vanity and shortnesse of  
Mans life.*

\*  *Man is a bubble* (said the Greek Προφύλαξι  
Proverb) which *Lucian* represents αὐθροον  
with advantages and its proper  
circumstances, to this purpose;  
saying, that all the world is a storm, and Men  
rise up in their several generations like bub-  
bles descending *à Jove pluvio*, from God, and  
the dew of Heaven, from a tear and drop of  
Man, from Nature and Providence: and some  
of these instantly sink into the deluge of their  
first parents, and are hidden in a sheet of wa-  
ter, having had no other businesse in the  
world, but to be born that they might be  
able to die: others float up and down two  
or three turns, and suddenly disappear and  
give their place to others: and they that live  
longest upon the face of the waters are in  
perpetual motion, restlesse and uneasy, and  
being crushed with a great drop of a cloud  
sink into flatnesse and a froth; the change  
not being great, it being hardly possible it  
B should



should be more a nothing then it was before. So is every man: He is born in vanity and sin; he comes into the world like morning Mushrooms, soon thrusting up their heads into the air, and conversing with their kindred of the same production, and as soon they turn into dust and forgetfulnesse; some of them without any other interest in the affairs of the world, but that they made their parents a little glad, and very sorrowfull: others ride longer in the storm; it may be untill seven yeares of vanity be expired, and then peradventure the Sun shines hot upon their heads, and they fall into the shades below, into the cover of death, and darknesse of the grave to hide them. But if the bubble stands the shock of a bigger drop, and outlives the chances of a child, of a carelesse Nurse, of drowning in a pail of water, of being overlaid by a sleepy servant, or such little accidents, then the young man dances like a bubble, empty and gay, and shines like a Doves neck or the image of a rainbow, which hath no substance, and whose very imagery and colours are phantastical; and so he dances out the gayety of his youth, and is all the while in a storm, and endures, onely because he is not knocked on the head by a drop of bigger rain, or crushed by the pressure of a load of indigested meat, or quenched by the disorder of an ill-placed humour: and to preserve a man alive in the midst of so many chances, and hostilities, is as great a miracle as to create him; to preserve him from rushing into nothing, and at first to draw him up from nothing, were equally the issues of an Almighty power. And there-

therefore the wise men of the world have contended who shall best fit mans condition with words signifying his vanity and short abode. *Homer* calls a man *a leaf*, the smallest, the weakest piece of a short-liv'd unsteady plant. *Pindar* calls him *the dream of a shadow*: Another. *the dream of the shadow of smook*. But *St. James* spake by a more excellent Spirit, saying, *Our life is but a vapor* ] viz. drawn from the earth by a coelestiall influence; made of smook, or the lighter parts of water, tossed with every wind, moved by the motion of a Superiour body, without vertue in it self, lifted up on high, or left below according as it pleases the Sun its Foster-father. But it is lighter yet. It is but *appearing*, A phantastick vapor, an apparition, nothing reals; it is not so much as a mist, not the matter of a shower, nor substantiall enough to make a cloud; but it is like *Cassiopeia's* chair, or *Pelops* shoulder, or the circles of Heaven, *φανόμενα*, for which you cannot have a word that can signifie a verier nothing. And yet the expression is one degree more made diminutive: *A vapor* and *phantastickall*, or a *meer appearance*, and this but for a little while neither: the very dream, the phantasm disappears in a small time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*: A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off, and is forgotten like the dream of a distracted person. The summe of all is this: *That thou art a man*, then whom there is not in the world any

4 James 14.

ἀέρας

φανόμενα

ἄπιστόν.

πῶς καὶ λαλοῦν τὸ λόγον, ἀ-  
θραπος εἶ, ἐμιλακόμην αὐτ.

τον πρὸς ἑαυτὸν καὶ πρὸς τὰ  
πάντα τὰ ζῶον ἐδὲν λαμβάνει.

greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

And because this consideration is of great usefulness and great necessity to many purposes of wisdom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature doth preach our funeral sermon, and calls us to look, and see, how the old Sexton Time throws up the earth, and digs a Grave where we must lay our sins, or our sorrows, and sow our bodies till they rise again in a fair, or in an intolerable eternity.

Nihil sibi quisquam de futuro debet promittere. Id quoque quod tenetur per manus exit, & ipsam quam premimus horam sus incidit. Volvitur tempus ratâ quidem lege, sed per obscurum.

: ecce.

Every revolution which the Sun makes about the world, divides between life & death; and death possesses both those portions by the next morrow; & we are dead to all those moneths which we have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the Sun: Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world; and if our Mothers, or our Nurses die, or a wild boar destroy our vineyards, or our king be sick, we regard it not, but, during that state, are as disinterested, as if our eyes were closed with the clay that weeps in the bowels of the earth. At the end of seven years,

years, our teeth fall and die before us, representing a formall prologue to the Tragedie; and still every seven years it is oddes but we shall finish the last scene: and when Nature, or Chance, or Vice takes our body in pieces, weakning some parts, and loosing others, *we taste the grave*, and the solemnities of our own Funerals, first in those parts that ministered to Vice, and next in them that served for Ornament; and in a short time even they that served for necessity become uselesse, and intangled like the wheels of a broken clock.

*Baldnesse* is but a dressing to our funerals, the proper ornament of mourning, and of a person entered very far into the region and possessions of Death:

Ut mortem citius  
venire credas.  
Scito jam capitis  
perisse partem.

And we have many more of the same signification: Gray hairs, rotten teeth, dim eyes, trembling joints, short breath, stiffe limbs, wrinkled skin, short memory, decayed appetite. Every dayes necessity calls for a reparation of that portion which death fed on all night when we lay in his lap, and slept in his outer chambers: The very spirits of a man prey upon the daily portion of bread and flesh, and every meal is a rescue from one death, and layes up for another; and while we think a thought, we die; and the clock strikes, and reckons on our portion of eternity; we form our words with the breath of our nostrils, we have the lesse to live upon for every word we speak.

Thus Nature calls us to meditate of death by those things which are the instruments of acting it; and God by all the variety of his Providence makes us see death every where;

in all variety of circumstances, and dressed up for all the fancies, & the expectation of every single person. Nature hath given us one harvest every year, but death hath two: and the Spring and the Autumn send throngs of Men and Women to charnell houses; and all the Summer long men are recovering from their evils of the Spring, till the dog dayes come, and then the Sirian star makes the summer deadly, and the fruits of Autumn are laid up for all the years provision, and the man that gathers them eats and surfets, and dies and needs them not, and himself is laid up for Eternity; and he that escapes till winter, onely stayes for another opportunity, which the distempers of that quarter minister to him, with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides disorders for us: and the Winters cold turns them into sharp diseases; and the Spring brings flowers to strew our herse, and the summer gives green turfe and brambles to bind upon our graves. Calentures, and surfet, Cold, and Agues, are the four quarters of the year, and all minister to Death, and you can go no whither, but you tread upon a dead mans bones.

The wild fellow in *Petronius* that escaped upon a broken table from the furies of a shipwrack, as he was sunning himself upon the rocky shore, espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to find a grave, & it cast him into some sad thoughts: that peradventure this mans wife in some part  
of

of the Continent, safe and warm, looks next moneth for the good mans return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old mans cheek ever since he took a kind farewell; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his Fathers Arms. These are the thoughts of mortals, this is the end and sum of all their designs: a dark night, and an ill Guide, a boysterous sea, and a broken Cable, a hard rock, and a rough wind dash'd in pieces the fortune of a whole family, and they that shall weep loudest for the accident, are not yet entered into the storm, and yet have suffered ship wrack. Then looking upon the carcasse, he knew it, and found it to be the Master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day, when he thought to be at home: see how the man swims who was so angry two dayes since; his passions are becalm'd with the storm, his accounts cast up, his cares at an end, his voyage done, & his gains are the strange events of death, which whether they be good or evil, the men that are alive seldome trouble themselves concerning the interest of the dead.

But seas alone do not break our vessel in pieces: Every where we may be shipwracked. A valiant General when he is to reap the harvest of his crowns and triumphs, fights un-

*Navigationes longas, & periculis littoribus alienis, seros in patriam reditus proponimus, militiam, & castrensiū laborum tarda manu pretia, procuraciones, officiorumq; per officia processus, cum interim ad latus mors est: quæ quoniam nunquam cogitur nisi aliena, subinde nobis ingerantur mortis litatise exempla, non diutius quam miramur hæsuræ, Senec.*



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prosperously, or falls into a Fever with joy and wine, and changes his Laurel into Cypress, his triumphall chariot to an Hearse; dying the night before he was appointed to perish in the drunkennesse of his festivall joyes. It was a sad arrest of the looseness and wilder feasts of the French Court, when their *K. [Henry 2.]* was killed really by the sportive image of a fight. And many brides have died under the hands of Paranymps and Maidens dressing them for uneasy joy, the new and undiscerned chains of marriage; according to the saying of *Bensirab* the wise Jew, *'The Bride went into her chamber, and knew not what should befall her there.* Some have been paying their vows, and giving thanks for a prosperous return to their own house, and the roof hath descended upon their heads, and turned their loud religion into the deeper silence of a grave. And how many teeming mothers have rejoyced over their swelling wombs, and pleased themselves in becoming the chanel of blessing to a family; and the Midwife hath quickly bound their

*Quia lex eadem manet*  
*cunctis,*  
*Gemitum dare sorte sub*  
*una;*  
*Cognatæque sanera no-*  
*bis,*  
*Aliena in morte dolere.*  
*Prud. Hymn. exequiis de-*  
*functor.*

heads and feet, and carried them forth to buriall? Or else the birthday of an Heir hath seen the Coffin of the Father brought into the house, and the divided Mother hath been forced to travel twice, with a painfull birth, and a sadder death.

There is no state, no accident, no circumstance of our life, but it hath been sowed by some sad instance of a dying friend: a friendly meeting often ends in some sad mischance, and makes an eternall parting: and when the

Poet.

Poet *Æschylus* was sitting under the wals of his house, an Eagle hovering over his bald head, mistook it for a stone, and let fall his oyster, hoping there to break the shell, but pierced the poor mans skull.

Death meets us every where, and is procured by every instrument, and in all chances, and entres in at many doors: by violence, and secret influence, by the aspect of a star, and the stink of a mist, by the emissions of a cloud, and the meeting of a vapor, by the fall of a chariot, and the stumbling at a stone, by a full meal, or an empty stomach, by watching at the wine, or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by sleeping nights, or sleeping dayes, by water frozen into the hardnesse, and sharpnesse of a dagger, or water thaw'd into the floods of a river; by a hair, or a raisin, by violent motion, or sitting still, by severity or dissolution, by Gods mercy, or Gods anger, by every thing in providence, and every thing in manners, by every thing in nature, and every thing in chance. *Eripitur persona, manet res*, we take pains to heap up things usefull to our life, and get our death in the purchase, and the person is snatched away, and the goods remain: and all this is the law and constitution of nature; it is a punishment to our sins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are strong as destiny, and immutable as the eternall laws of God.

I have conversed with some men who re-

B. 5.

joyced!

*Aut ubi mors:  
non est si ja-  
gulatis a-  
qua?*

*Martial.*

— *Currit mortalibus æ-  
vum,  
Nec nascibis posse datur;  
fugit hora rapisque.  
Tartæus torrens, ac le-  
cum ferre sub umbras,  
Si qua animo placuere, ne-  
gat — Sil. Ital. l. 15.*

joyced in the death or calamity upon others, and accounted it as a judgement upon them, for being on the other side, and against them in the contention: but within the revolution of a few moneths the same man met with a more uneasy and unhandsome death: which when I saw, I wept, and was afraid: for I

\* Τέθναθι, κῆρα δ' ἴσ' αὐτότε  
 ἀΐξομαι, ὑπ' αὐτοῖς καὶ ἐν  
 Ζεὺς ἰδίῃ τιλίσσαι. Π. Χ.

knew that it must be so with all men, \* for we also shall die and end our quarrels and contentions by passing to a finall sentence.

## S E C T. II.

*The consideration reduced to practise.*

**I**T will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in circumstances, for so we shall be more apt to practise those Rules, the doctrine of which is consequent to this consideration. \* It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spitefulnesse of youth, and the fair cheeks and full eyes of childehood, from the vigorouſnesse, & strong flexure of the joints of five and twenty, to the hollownesse and dead palenesse, to the loathsomeness and horreur of a three dayes burial, and we shall perceiue the distance to be very great, and very strange. But so have I seen a Rose newly springing from the clefts of its hood, and at first it was fair as the Morning, and full with the dew of heaven, as a Lambs fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its

too youthfull and unripe retirements, it began to put on darknesse, and to decline to softness, and the symptomes of a sickly age; it bowed the head, and broke its stalk, and at night having lost some of its leaves, and all its beauty, it fell into the portion of weeds and outworn faces: the same is the portion of every man, and every woman; the heritage of worms and serpents, rottennesse and cold dishonour, and our beauty so changes that our acquaintance quickly knew us not, and that change mingled with so much horror, or else meets so with our fears and weak discouragements, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot without some regret stay in the room alone where the body lyes stripped of its life and honour. I have read of a fair young German Gentleman, who living, often refused to be pictured, but put off the importunity of his friends desire, by giving way that after a few dayes burial they might send a painter to his vault, and if they saw cause for it, draw the image of *his death unto the life*.

They did so, and found his face half eaten, and his midriffe and back-bone full of serpents, and so he stands pictured among his armed Ancestors. So does the fairest beauty change, and it will be as bad with you and me; and then, what servants shall we have to

wait upon us in the grave, what friends to visit us, what officious people to cleanse away the moist and unwholesome cloud reflected upon our faces from the sides of the weeping vaults,

*Anceps forma bonum mortalibus,*

*Exigui donum breve temporis.*

*Ut fulgor teneris qui radiat genis,*

*Momento rapitur, nulla que non dies*

*Formosi spoliū corporis abstulit.*

*Senec.*

vaults, which are the longest weepers for our funerall?

This discourse will be usefull, if we consider and practise by the following Rules and considerations respectively.

1. All the Rich, and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill re-

Rape, congere,  
suffer, posside, re-  
linquendum est.  
Martial.

Annos omnes  
prodegit ut ex eo  
annus unus nu-  
meretur, & per  
mille indignita-  
tes laboravit in  
titulum sepulchri.  
Senec.

Jam eorum pra-  
bendas alii possi-  
dent, & nescio u-  
trum de iis cogi-  
tant: Gerson.

— Me veterum  
frequens

Memphis Pyra-  
midum docet,

Me pressa tumu-  
lo lachryma  
gloria.

Me projecta ja-  
centium, passim

Per populos Busta  
Quiritium

Et vilis Zephyro  
jocus, jactati  
cineres & proce-  
rum regi,

compence for all their cares, that by this time all that shall be left will be this, that all the neighbours shall say He died a rich man: and yet his wealth will not profit him in the grave, but hugely swell the sad accounts of Doomsday; And he that kills the Lords people with unjust or ambitious wars for an unrewarding interest, shall have this character, that he threw away all the dayes of his life, that one year might be reckoned with his Name, and computed by his reign, or consulship; and many men by great labors and affronts, many indignities, and crimes labour onely for a pompous Epitaph, and a loud title upon their Marble, whilest those into whose possessions their heirs, or kinred are entered, are forgotten, and lie unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave.

\* A man may read a Sermon, the best & most passionate that ever men preached, if he shall but enter into the sepulchres of Kings. In the same Escoriall where the Spanish Princes live in greatness and power, and decree war or peace, they have wisely placed a coemeterie where their

their ashes and their glory shall sleep till time shall be no more : and where our Kings have been crowned, their Ancestors lay interred, and they must walk over their Grandfires head to take his crown. There

Tamen tūmq; ca-  
davera Regnorum  
tacito, Rufe, silen-  
to maxum multa  
monent.  
Lyri. Cas. l. 2. ed. 15

is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from cieled roofs to arched coffins, *from living like Gods to die like Men.* There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to sully and dash out the dissembling colours of a lustfull, artificiall, and imaginary beauty. There the warlike and the peacefull, the fortunate and the miserable, the beloved and the despised Princes mingle their dust, and pay down their symbol of Mortality, and tell all the world, that when we die, our ashes shall be equall to Kings, and our accounts easier, and our pains or our crowns shall be lesse.

\* To my apprehension it is a sad record which is left by *Abbenaus* concerning *Ninus* the great Assyrian Monarch, whose life and death is summed up in these words: '*Ninus* the Assyrian had an Ocean of gold, and other riches more then the sand in the Caspian sea: he never saw the stars, and perhaps he never desired it; he never stirred up the holy fire among the *Magi*, nor touched his God with the sacred rod according to the Laws; he never offered sacrifice, nor worshipped the Deity, nor administred justice, nor spake to his people, nor numbered them; but he was most valiant to eat and drink, and having mingled his wines he threw the rest upon the stones: This man is dead: Behold his

Se-



‘ Sepulchre, and now heath where *Ninus* is.  
 ‘ Sometimes I was *Ninus*, and drew the  
 ‘ breath of a living man, but now am no-  
 ‘ thing but clay. I have nothing but what I  
 ‘ did eat, and what I served to my self in lust  
 ‘ [that was & is all my portion:] the wealth  
 ‘ with which I was [esteemed] blessed, my  
 ‘ enemies meeting together shall bear away,  
 ‘ as the mad *Thyadls* carry a raw Goat, I am  
 ‘ gone to Hell, and when I went thither, I  
 ‘ neither carried Gold, nor Horse, nor silver  
 ‘ Chariot. I that wore a Miter, am now a

‘ *Ἀθανασία δ’ ἐκ ἵστων ἔσθ’*  
*ἀν’ συναγωγῆς*  
*τὰ ταῦτά τε πάντα*  
*ἐκείνα λεγόμενα,*  
*‘ Ἀλλ’ ἀποθανὴν, καὶ ταῦτα*  
*καταλείψει τινί.*

Menand.

‘ little heap of dust. \* I know not  
 any thing that can better represent  
 the evil condition of a wicked man,  
 or a changing greatnesse. From the  
 greatest secular dignity to dust and  
 ashes, his nature bears him; and  
 from thence to hell his sins carry him, and  
 there he shall be for ever under the dominion  
 of chains and divels, wrath, and an intolerable  
 calamity. This is the reward of an unsancti-  
 fied condition, and a greatnesse ill gotten, or  
 ill administred.

2. Let no man extend *his thoughts*, or let

τὸ σήμερον μί-  
 λει μοι, τὸ δ’  
 αὔριον τίς  
 εἶδεις;

*his hopes* wander towards future and far di-  
 stant events, and accidentall contingencies.  
 This day is mine and yours, but ye know not  
 what shall be on the morrow: and every morn-  
 ing creeps out of a dark cloud, leaving behind  
 it an ignorance and silence deep as midnight  
 and undiscerned as are the Phantasms that  
 make a Chrysome child to smile & so that we

Quid sit futurum  
 cras fuge quaerere, &

cannot discern what comes hereafter,  
 unlesse we had a light from Heaven,  
 brighter than the vision of an Angel,

even



even the Spirit of Propheſie. Without revelation we cannot tell whether we ſhall eat to morrow, or whether a

*Quem fors dierum  
cunque dabit, laqueo  
Appone.*

*Horat.*

Squinzy ſhall choak us: and it is written in the unrevealed folds of Divine Predeſtination, that many who are this day alive, ſhall to morrow be laid upon the cold earth, and the women ſhall weep over their ſhroud, and dreſſe them for their funeral. *18<sup>t</sup>.* *James* in his Epistle notes the folly of ſome men his contemporaries, who were ſo impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would conſult Astrologers and witches, Oracles and devils what ſhould befall them the next Calends? what ſhould be the event of ſuch a voyage, what God had written in his book concerning the ſucceſſe of battels, the Election of Emperors, the heir of families, the price of Merchandiſe, the return of the Tyrian fleet, the rate of Sidonian Carpets; and as they were taught by the crafty and lying Demons, ſo they would expect the iſſue; and oftentimes by diſpoſing their affairs in order toward ſuch events, really did produce ſome little accidents according to their expectation; and that made them truſt the Oracles in greater things, and in all. Againſt this he oppoſes his Counſel, that we ſhould not ſearch after forbidden records, much leſſe by uncertain ſignifications: for whatſoever is diſpoſed to happen by the order of natural cauſes, or civil counſels, may be reſcinded by a peculiar degree of providence, or be prevented by the death of the intereſted perſons; who while their

*Nec Babylonios tentatis  
numeros,  
Ut melius quicquid erit,  
pari,  
hopes*

Seu plures hyemes, seu tri-  
buit Jupiter ultimam.  
Morat.

Incerta frustra mortales  
funeris horam  
Quæritis, & qua sit mors  
aditura via.

Pœna minor certam subito  
perferre ruinam,  
Quod timeas gravius su-  
stinuisse diu.

Catul. eleg. 1. 29.

Certa amit-  
timus dum  
incerta pe-  
timus, atque  
hoc evenit  
in labore  
atque in do-  
lore ut mors  
obrepit in-  
terim.  
Plaut.  
Mœnd.

hopes are full, & their causes con-  
joyned, and the work brought  
forward, and the sickle put into the  
harvest, and the first-fruits offered,  
and ready to be eaten, even then  
if they put forth their hand to an  
event that stands but at the door,  
at that door their body may be

carried forth to buriall, before the  
expectation shall enter into fruition. When  
*Richilda* the widow of *Albert* Earl of Eberf-  
berg had feasted the Emperour *Henry III.* and  
petitioned in behalf of her Nephew *Welpbo*  
for some lands formerly possessed by the Earl  
her husband; just as the Emperour held out  
his hand to signifie his consent, the chamber  
floor suddenly fell under them, and *Richilda*  
falling upon the edge of a bathing vessel, was  
bruised to death, and stayed not to see her  
Nephew sleep in those lands which the Em-  
perour was reaching forth to her, and placed  
at the door of restitution.

3. As our *hopes* must be confined, so must  
our *designes*; let us not project long *designes*,  
crafty plots, and diggings so deep that the in-  
trigues of a design shall never be unfolded till  
our Grand-children have forgotten our ver-  
tues or our vices. The work of our soul is cut  
short, facile, sweet and plain, and fitted to  
the small portions of our shorter life: and as  
we must not trouble our iniquity, so neither  
must we intricate our labour and purposes  
with what we shall never enjoy. This rule  
does not forbid us to plant Orchards which  
shall feed our Nephews with their fruit; for  
by such provisions they do something towards

an.

an imaginary immortality, and do charity to their Relatives: but such projects are reprov'd which discompose our present duty by long and future designs; such which by casting our labours to events at distance, make us lesse to remember our death

standing at the door. It is fit *Quid brevi fortes jaculemus*

for a man to work for his dayes wages, or to contrive for the *Multa?*

hire of a week, or to lay a train *Jam te premere nox, Fabulæq;*

to make provisions for such a *Manes,*

time as is within our eye, and in our duty, *Et domus exilis Plutonia.*

and within the usuall periods of Mans life; for *Horat.*

whatsoever is made necessary, is also made

prudent; but while we plot & busie our selves

in the toils of an ambitious war, or the levies

of a great estate, Night enters in upon us, and

tells all the world, how like fools we lived,

and how deceived and miserably we died.

*Seneca* tells of *Senecio Cornelius*, a man crafty

in getting and tenacious in holding a great

estate, and one who was as diligent in the care

of his body, as of his money, curious of health

as of his possessions; that he all day long at-

tended upon his sick and dying friend; but

when he went away was quickly comforted,

supped merrily, went to bed cheerfully, and

on a sudden being surprized by a Squinzy,

scarce drew his breath untill the Morning, but

by that time died, being snatched from the

torrent of his fortune, and the swelling tide of

wealth, and a likely hope bigger than the ne-

cessities of ten men. This accident was much

noted then in Rome, because it happened in

so great a fortune, and in the midst of wealthy

designes; and presently it made wise men to

con-

consider, how imprudent a person he is, who disposes of ten yeares to come when he is not Lord of to morrow.

Ille enim ex  
futuro su-  
spenditur,  
cui irritum  
est presens.  
Senec.

4. Though we must not look so far off, and pry abroad, yet we must be busie neer at hand; we must with all arts of the Spirit seise upon the present, because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower which shall quickly cease dropping from above, and quickly cease running in our chanel's here below; This instant will never return again, and yet it may be this instant will declare, or secure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule: but Christianity teaches us the Religion of it. They so seized upon the present, that they would lose nothing of the dayes pleasure. *Let us eat and drink, for to morrow we shall die;* that was their philosophy; and at their solema feasts they would talk of death to heighten the present drinking, & that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with Nard;* for God bids you to remember death; so the Epigrammatist speaks the sense of their drunken Principles. Something towards this signification is that of Solomon. *There is nothing better for a man than that he should eat and drink, & that he should make his soul enjoy good in his labour, for that is his portion; for who shall bring him to see that*

Ætate fru-  
ere, mobili  
cursu fugit.  
Senec.

Martial. l. 1.  
epig. 59.

Eccles. 3. 12.  
& 4. 24.

that which shall be after him? But although he concludes all this to be vanity, yet because it was the best thing yet commonly known

\* that they should seize \* *Amici, dum vivimus, vivamus.*  
upon the present with a *πῶς λήγας τὸ γλῶσσαν καὶ ἰσθμὸν καὶ*  
temperate use of permit- *θεῖται*  
ted pleasures, I had rea- *Ἀνδρα. τοὺς τὰς γλῶσσας ἰξάνους.*  
son to say that Christia- *Hoc etiam faciunt ubi discubuerunt,*  
nity taught us to turn this *tenētque*  
into religion. For he that *Pocula sæpe homines, & inumbrant*  
by a present and a con- *ora coronis,*  
stant holiness secures the *Ex animo ut dicant, brevis est hic*  
present, and makes it use- *fructus hominibus,*  
ful to his noblest purposes, he turns his condi- *Iam fuerit neque post unquam revo-*  
tion into his best advantage, by making his *care licebit.*

Lucrēt. lib. 3.

full to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

To the purpose of this rule is that collect of *Tuscan Hieroglyphicks* which we have from *Gabriel Simeon*. 'Our life is very short, 'beauty is a cozenage, money is false and fugitive, 'Empire is odious, and hated by them 'that have it not, and uneasy to them that 'have; victory is alwayes uncertain, & peace 'most commonly is but a fraudulent bargain; 'old age is miserable, death is the period, and 'is a happy one if it be not sowed by the sins 'of our life: but nothing continues but the 'effects of that wisdom which imployes the 'present time in the acts of a holy religion, 'and a peaceable conscience: for they make us to live even beyond our funerals, enbalm'd in the spices and odours of a good name, and entomb'd in the grave of the holy Jesus, where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since

5. Since we stay not here, being people but of a dayes abode, and our age is like that of a flie, and contemporary with a gourd, we must look somewhere else for an abiding city, a place in another countrey to fix our house in, whose wals and foundation is God, where we must find rest, or else be restlesse for ever.

*Quis sapiens bono  
Confidat fragili? dū  
licet, utere:  
Tempus sed tacitum  
subruit: horaque  
Semper præte. ita  
deterior subit.*

Hippol:

For whatsoever ease we can have or fancy here is shortly to be changed into sadnesse, or tediousnesse, it goes away too soon like the periods of our life; or stayes too long, like the sorrows of a sinner: its own wearinesse or a contrary disturbance is its load; or it is eased by its revolution into vanity and forgetfulness; and where either there is sorrow or an end of joy, there can be no true felicity: which because it must be had by some instrument, and in some period of our duration, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is the state, Angels are the Company, the Lamb is the light, and God is the portion and inheritance.

### S E C T. III.

*Rules and spirituall Arts of lengthening our dayes, and to take off the objection of a short life.*

**I**N the accounts of a mans life we do not reckon that portion of dayes in which we are shut up in the prison of the womb: we tell our years from the day of our Birth: and the same reason that makes our reckoning to stay so long, sayes also that then it begins too soon.

soon. For then we are beholden to others to make the account for us: for we know not of a long time, whether we be alive or no, having but some little approaches and symptoms of a life. To feed, and sleep, and move a little, and imperfectly, is the state of an unborn child; and when it is born, he does no more for a good while; and what is it that shall make him to be esteemed to live the life of a man? and when shall that account begin? For we should be loath to have the accounts of our age taken by the measures of a beast: and fools and distracted persons are reckoned as *civilly dead*, they are no parts of the Common-wealth, nor subject to Laws, but secured by them in Charity, and kept from violence as a man keeps his Ox; and a third part of our life is spent, before we enter into a higher order, into the state of a man.

2. Neither must we think that the life of a man begins when he can feed himself or walk alone, when he can fight, or beget his like; for so he is contemporary with a camel; or a cow; but he is first a man when he comes to a certain, steady use of reason, according to his proportion, and when that is, all the world of men cannot tell precisely. Some are called *at age*, at fourteen, some at one and twenty, some never; but all men late enough; for the life of a man comes upon him slowly and insensibly. But as when the Sun approaches towards the gates of the morning, he first opens a little eye of Heaven, and sends away the Spirits of darknesse, and gives light to a cock, and calls up the lark to Mattins, and by and by gilds the fringes of a cloud, and peeps



peeps over the Eastern hills, thrusting out his golden horns, like those which decked the brows of *Moses* when he was forced to wear a vail, because himself had seen the face of God; and still while a man tells the story, the Sun gets up higher, till he shewes a fair face and a full light, and then he shines one whole day, under a cloud often, sometimes weeping great and little showers, and sets quickly: so is a mans reason and his life. He first begins to perceive himself to see or taste, making little reflexions upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty; but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger: and little images of things are laid before him, like a cock-boat to a whale, onely to play withall: but before a man comes to be wise he is half dead with goutts and consumptions with Catarrhes & aches, with sore eyes, and a worn-out body: so that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wife and an adorned soul, a soul at least furnished with what is necessary towards his well-being; but by that time his soul is thus furnished, his body is decayed; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

3. But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason, and when that is come, it is

is ten to one, but he stops by the impediments of vice, and wants the strength of the *spirit*; and we know that *Body* and *Soul* and *Spirit* are the constituent parts of every Christian man. And now let us consider what that thing is which we call *years of discretion*? The young man is passed his Tutors, and arrived at the bondage of a captive spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to chuse his vice, to act his lust, to court his mistress, to talk confidently, and ignorantly, and perpetually to despise his betters, to deny nothing to his appetite, to do things, that when he is indeed a man he must for ever be ashamed of; for this is all the discretion that most men show in the first stage of their Manhood; they can discern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils of folly, and an unbridled appetite. And by this time, the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life: he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder: so that he hath no life but a naturall, the life of a beast or a tree; in all other capacities he is dead; he neither hath the intellectuall, nor the spirituall life, neither the life of a man, nor of a Christian; and this sad truth lasts too long. For old age seises upon most men while they still retain the minds of boyes and vicious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things uselesse  
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and hurtfull, and filling up all the dimensions of their abode with businesse of empty affairs, being at leisure to attend no vertue: they cannot pray, because they are busie, and because they are passionate: they cannot communicate, because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God, little considering that they must find a time to die in; when death comes, they must be at leisure for that. Such men are like Sailers loosing from a port, and tost immediatly with a perpetuall tempest lasting till their cordage crack, and either they sink, or return back again to the same place: they did not make a voyage, though they were long at sea. The businesse and impertinent affairs of most men steal all their time, and they are restlesse in a foolish motion; but this is not the progresse of a man; he is no further advanced in the course of a life though he reckon many years: for still his soul is childish, and trifling like an untaught boy.

*Benjam Consultrigesimus  
instat,  
Et numerat  
paucos vix  
sua vita  
dies.*

If the parts of this sad complaint find their remedy, we have by the same instruments also cured the evils and the vanity of a short life. Therefore,

1. Be infinitely curious you do not set back your life in the accounts of God by the intermingling of criminall actions, or the contracting vicious habits. There are some vices which carry a sword in their hand, and cut a man off before his time. There is a sword of the Lord, and there is a sword of a Man; and there is a sword of the Devil. Every vice of our



our own managing in the matter of carnality, of lust or rage, ambition or revenge, is a sword of Satan put into the hands of a man: These are the destroying Angels, sin is the *Apollyon* the *Destroyer* that is gone out, not from the Lord, but from the Tempter; & we hug the poison, & twist willingly with the vipers, till they bring us into the Regions of an irrecoverable sorrow. We use to reckon persons as good as dead, if they have lost their limbs and their teeth, & are confined to an Hospital, and converse with none but Surgeons and Physicians, Mourners and Divines, those *pollinctores*, the Dressers of bodies and souls to Funeral: but it is worse when the soul, the principle of life, is imployed wholly in the offices of death: & that man was worse then dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and set into a soft couch, asked his slaves, *An ego jam sedeo?* Do I now sit? The beast was so drown'd in sensuality & the death of his soul, that whether he did sit or no, he was to believe another. Idlenesse and every vice is as much of death as a long disease is, or the expence of ten years: and she that lives in pleasures is dead while she liveth (saith the Apostle) and it is the style of the Spirit concerning wicked persons, *They are dead in trespasses and sins*. For as every sensuall pleasure, and every day of idlenesse and uselesse living lops off a little branch from our short life; so every deadly sin, and every habituall vice does quite destroy us: but innocence leaves us in our naturall portions, and perfect period; we lose nothing of our life, if we lose nothing of our souls health; and therefore he

that would live a full age must avoid a sin, as he would decline the Regions of death, and the dishonours of the grave.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reason and sober counsels, of Religion and the Spirit, and then we shall have no reason to complain that our abode on earth is so short: Many men finde it long enough, and indeed it is so to all senses. But when we spend in waste, what God hath given us in plenty, when we sacrifice our youth to folly, our manhood to lust and rage, our old age to covetousnesse and irreligion, not beginning to live till we are to die, designing that time to vertue which indeed is infirm to every thing, and profitable to nothing, then we make our lives short, and lust runs away with all the vigorous and healthfull part of it; and pride and animosity steal the manly portion, & craftinesse & interest possesse old age; *ex pleno & abundanti perdimus*; we spend as if we had too much time, and knew not what to do with it: we fear every thing like weak and silly mortals; and desire strangely and greedily as if we were immortall: we complain our life is short, and yet we throw away much of it, and are weary of many of its parts. We complain the day is long, and the night is long, and we want company, and seek out arts to drive the time away, and then weep because it is gone too soon. But so the treasure of the *Capitol* is but a small estate when *Cesar* comes to finger it, and to pay with it all his Legions; and the revenue of all *Egypt*, and the Eastern provinces was but

*Adepol*  
proinde ut  
bene vivi-  
tur, diu vi-  
vitur.

*Trinitum.*

Non accepi-  
mus brevem  
vitam, sed  
fecimus, nec  
inopes ejus,  
sed prodigi-  
sumus.

*Seneca.*

but a little summe when they were to support the luxury of *Marc. Antony*, and feed the riot of *Cleopatra* : But a thousand crowns is a vast proportion to be spent in the cottage of a frugall person, or to feed a Hermit. Just so is our life; it is too short to serve the Ambition of a haughty prince, or an usurping Rebel : too little time to purchase great wealth, to satisfy the pride of a vain-glorious fool, to trample upon all the enemies of our just, or unjust interest; but for the obtaining vertue, for the purchase of sobriety and modesty, for the actions of Religion God gave us time sufficient, if we *make the outgoings of the Morning and Evening*, that is, our infancy and old age to be taken into the computations of a man. Which we may see in the following particulars.

1. If our childhood being first consecrated by a forward baptisme, it be seconded by a holy education, and a complying obedience; If our youth be chaste and temperate, modest and industrious, proceeding through a prudent and sober  
 Manhood to a religious old age,  
 then we have lived our whole  
 duration, and shall never die,  
 but be changed in a just time  
 to the preparations of a better,  
 and an immortall life.

*Sed potes, Publi, geminare  
 magna  
 Sæcula fama.  
 Quem sui raptum gemere  
 cives,  
 Hic diu vixit. Sibi quisq; sa-  
 mam (varæ  
 scribat heredem : rapiunt a-  
 Cætera Luna.*

2. If besides the ordinary returns of our prayers and periodical and festival solemnities, and our seldome communions, we would allow to religion and the studies of wisdom, those great shares that are trifled away upon vain sorrow, foolish mirth,  
 C<sub>2</sub> trouble

troublesome ambition, busy covetousnesse, watchfull lust, and impertinent amours, and bals and revellings and banquets, all that which was spent viciously, and all that time that lay fallow and without employment, our sum would quickly amount to a great sum. *Tostatus Abulensis* was a very painfull person, and a great Clerk, and in the dayes of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they mean, after he came to the use of reason, & the state of a man: and *John Scotus* died about the two and thirtieth year of his age: and yet besides his publick disputations, his daily Lectures of Divinity in publick & private, the Books that he wrote being lately collected and printed at Lyons, do equall the most volumes of any two of the most voluminous Fathers of the Latine Church. Every man is not enabled to such employments, but every man is called and enabled to the works of a sober and religious life: and there are many Saints of God that can reckon as many volumes of religion; and mountains of piety, as those others did of good books. S. *Ambrose* (and I think from his example, S. *Augustine*) divided every day into thre tertias of employment: eight hours be spent in the necessities of nature and recreation: eight hours in charity and doing assistance to others; dispatching their businesses, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorances, transacting the affaires of his Diocesse: and the other eight hours he spent in study, and prayer.

prayer. If we were thus minute and curious in the spending of our time, it is impossible but our life would seem very long. For so have I seen an amorous person tell the minutes of his absence from his fancied joy, and while he told the sands of his hour-glasse, or the throbs and little beatings of his watch; by dividing an hour into so many members, he spun out its length by number, and so translated a day into the tediousnesse of a moneth. And if we tell our dayes by Canonick hours of prayer, our weeks by a constant revolution of fasting days, or days of speciall devotion, and over all these draw a black Cypresse, a veil of penitentiall sorrow, and severe mortification, we shall soon answer the calumny and objection of a short life. He that governes the day and divides the hours, hastens from the eyes and observation of a merry sinner, but loves to stand still, and behold, and tell the sighs, and number the groans, and sadly delicious accents of a grieved penitent. It is a vast work that any man may do if he never be idle : and it is a huge way that a man may go in vertue, if he never goes out of his way by a vitious habit, or a great crime : and he that perpetually reads good books, if his parts be answerable, will have a huge stock of knowledge. It is so in all things else. Strive not to forget your time, and suffer none of it to passe undiscerned, and then measure your life, and tell me how you find the measure of its abode. *However, the time we live is worth the money we pay for it :* and therefore it is not to be thrown away.

3. When vicious men are dying, and scar'd with the affrighting truths of an evill conscience, they would give all the world for a year, for a month : nay we read of some that called out with amazement *inducias usque ad mane, truce but till the morning* : and if that yeare, or some few months were given, those men think they could do miracles in it. And let us a while suppose what *Dives* would have done if he had been loosed from the pains of hell, and permitted to live on earth one year. Would all the pleasures of the world have kept him one year from the Temple ; would he not perpetually have been under the hands of Priests, or at the feet of the Doctors, or by *Moses* chair, or attending as near the Altar as he could get, or relieving poor *Lazarus*, or praying to God, and crucifying all his sin ? I have read of a Melancholy person who saw hell but in a dream or vision, and the amazement was such, that he would have chosen ten times to die, rather then feel again so much of that horror ; and such a person cannot be fancied, but that he would spend a year in such holinesse, that the religion of a few months would equall the devotion of many years, even of a good man. Let us but compute the proportions. If we should spend all our years of reason so as such a person would spend that one, can it be thought that life would be short short and trifling in which he had performed such a religion, served God with so much holinesse, mortified sin with so

so great a labour, purchased vertue at such a rate and so rare an industry? It must needs be that such a man must die when he ought to die, and be like ripe and pleasant fruit falling from a fair tree, and gathered into baskets for the planters use: He that hath done all his businessse and is begotten to a glorious hope by the seed of an immortall Spirit, can never die too soon, nor live too long.

*Huic neq; defungi visum est;  
nec vivere pulchrum;  
Cura fuit recte vivere, siq;  
mori.*

*Xerxes* wept sadly when he saw his army of a 1000000 men, because he considered that within a hundred years all the youth of that army should be dust and ashes: and yet *Seneca* well observes of him, he was the man that should bring them to their graves; and he consumed all that army in two years, for whom he feared, and wept the death after an hundred. Just so we doe all. We complain that within thirty or forty years, a little more, or a great deal lesse we shall descend again into the bowels of our Mother, and that our life is too short for any great imployment; and yet we throw away five and thirty years of our forty, and the remaining five we divide between art and nature, civility and customes, necessity and convenience, prudent counsels and religion: but the portion of the last, is little and contemptible, and yet that little is all that we can prudently account of our lives: We bring that fate and that death near us, of whose approach we are so sadly apprehensive.

4. Intaking the accounts of your life doe



not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires: but let every intermedial day and-houre passe with obervation. He that reckons he hath

*In spe viventibus, proximum quodq; tempus elabitur, subitq; aviditas temporis & misericordia efficiens metus mortis. Ex hac autem indigentia timor nascitur, & cupiditas futuri exedens animum. Senec.*

lived out so many harvests, thinks they come not often enough, and that they go away too soon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastick expectations spend much of our lives; and while with passion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermediall notices, we throw away a precious year, and use it as the burthen of our time, fit to be pared off, and thrown away, that we may come at those little pleasures which first steal our hearts, and then steal our life.

5. A strict course of piety is the way to prolong our lives in the naturall sense, and to add good portions to the number of our years: and sinne is sometimes by naturall causalities, very often by the anger of God, and the Divine judgment, a cause of sudden and untimely death. Concerning which I shall add nothing (to what I have somewhere else \*said of this article) but onely the observation of \**Epiphanius*: that for 3332 years, even to the twentieth age, there was not one example of a son that died before his Father, but the course of nature was kept, that he who was first born in the descending line did first die (I speak of naturall

\*Life of  
Christ, part.  
3, Disc 14.  
\*Li. 1. Tom.  
1, Panar. 6.

rall death, and therefore *Abel* cannot be opposed to this observation) till that *Terah* the Father of *Abraham* taught the people a new religion to make images of clay and worship them; and concerning him it was first remarked, that *Haran died before his father Terah in the land of his nativity*: God by an-unhear'd of judgement, and a rare accident punishing his newly invented crime, by the untimely death of his son.

6. But if I shall describe a living man that hath that life that distinguishes him from a fowle or a bird, that which gives him a capacity next to Angels; we shall find that even a good man lives not long, because it is long before he is born to this life, and longer yet before he hath a mans growth. He that can look upon death and see its face with the same countenance with which he hears its story; that can endure all the labours of his life with his soul supporting his body; that can equally despise riches when he hath them, and when he hath them not; that is not sadder if they lie in his neighbours trunks, nor more brag if they shine round about his own walls; he that is neither moved with good fortune coming to him, nor going from him; that can look upon another mans lands evenly and pleasedly as if they were his own; and yet look upon his own, and use them too, just as if they were another mans; that neither spends his goods prodigally, and like a fool, nor yet keeps them avaritiously and like a wretch; that weighs not benefits by weight and number, but by the minde and cir-

‘ circumstances of him that gives them : that  
‘ never thinks his charity expensive if a wor-  
‘ thy person be the receiver: he that does no-  
‘ thing for opinion sake, but every thing for  
‘ conscience, being as curious of his thoughts  
‘ as of his actions in markets and Theatres,  
‘ & is as much in awe of him self as of a whole  
‘ assembly : he that knowes God looks on,  
‘ & contrives his secret Affairs as in the pre-  
‘ sence of God and his holy Angels, that eats  
‘ and drinks because he needs it, not that he  
‘ may serve a lust or load his belly : he that  
‘ is bountifull and chearfull to his friends, and  
‘ charitable and apt to forgive his enemies :  
‘ that loves his countrey and obeyes his  
‘ prince, and desires and endeavours nothing  
‘ more then that he may do honour to God,  
this person may reckon his life, to be the life  
of a man, and compute his moneths, not  
by the course of the Sun, but the Zodiac and  
circle of his vertues : because these are such  
things which fools and children, and birds  
and beasts cannot have, these are therefore the  
actions of life, because they are the seeds  
of immortality. That day in which we have  
done some excellent thing, we may as truly  
reckon to be added to our life as were the  
fifteen years to the days of *Hozekiah*.

SECT. IV.

*Consideration of the miseries of Mans life.*

**A**S our life is very short, so it is very miserable, and therefore it is well it is short: God in pity to mankind, lest his burden should be insupportable, and his nature an intolerable load, hath reduced our state of misery to an abbreviature; and the greater our misery is the lesse while it is like to last: the sorrowes of a mans spirit being like ponderous weights which by the greatnesse of their burden make a swifter motion and descend into the grave to rest and ease our wearied limbs; for then onely we shall sleep quietly, when those fetters are knocked off which not only bound our soules in prison, but also eat the flesh till the very bones opened the secret garments of their cartilages, discovering their nakednesse and sorrow.

1. Here is no place to sit down in, but you must rise as soon as you are set: for we have gnats in our chambers, and worms in our gardens, and spiders and flies in the palaces of the greatest Kings. How few men in the world are prosperous? what an infinite number of slaves and beggers, of persecuted and oppressed people fill all corners of the earth with groans, and heaven it selfe with weeping prayers, and sad remembrances? how many Provinces and Kingdomes are afflicted by a violent war, or made desolate by popular diseases: some whole countries are remarked with fatall evils, or periodical sicknesses. *Gran Cairo* in Egypt feels the plague every three years

*Nulla requies in terris; surgite postquam sedetis; hic est locus pullum & culicum.*

years returning like a Quartan ague, and destroying many thousands of persons. All the inhabitants of Arabia the desert are in continuall feare of being buried in huge heaps of sand, and therefore dwell in tents and ambulatory houses, or retire to unfruitfull mountaines to prolong an uneasie and wilder life: and all the countries round about the Adriatick sea feel such violent convulsions by Tempests and intollerable Earthquakes, that sometimes whole cities find a Tomb, and every man siaks with his own house made ready to become his monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one deluge, and breach of the Divine anger? and shall not

*Επειδὴ τὸν ἀπὸ τοῦ  
ἰσχυροῦς καὶ τοῦ δυνατοῦ*

*ἡ Περσική*

*Sibyll. Orat.*

all the world \* again be destroyed by fire: are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think

of that great evill, which for the sins of men, God hath suffered to possesse the greatest part of Mankinde? Most of the men that are now alive, or that have been living for many ages, are Jewes, Heathens, or Turks: and God was pleased to suffer a base Epileptick person, a villain and a vitious, to set up a religion which hath almost filled all the lesser Asia, and much of Africa, and some parts of Europe, so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made Mahumetans, strangers and enemies to Christ, by whom alone we can be saved. This consideration is extremely sad, when we remember how universal,

verfall, and how great an evill it is, that so many millions of sons and daughters are born to enter into the possession of Devils to eternall ages. These evils are the miseries of great parts of mankind, and we cannot easily consider more particularly, the evils which happen to us, being the inseparable affections, or incidents to the whole nature of man.

2. We find that all the women in the world are either born for barrennesse or the pains of Child-birth, & yet this is one of our greatest blessings; but such indeed are the blessings of this world: we cannot be well with, nor without many things. Perfumes make our heads ake, roses prick our fingers, and in our very blood where our life dwels is the Scene under which nature acts many sharp feavers and heavy sicknesses. It were too sad if I should tell how many persons are afflicted with evill spirits, with spectres and illusions of the night; and that huge multitudes of men & women live upon mans flesh: Nay worse yet, upon the sins of men, upon the sins of their sons and of their daughters, and they pay their souls down for the bread they eat, buying this dayes meal with the price of the last nights sin.

3. Or if you please in charity, to visit an Hospital, which is indeed a map of the whole world, there you shall see the effects of Adams sin, and the ruines of humane nature, bodies laid up in heaps like the bones of a destroyed town, *homines precarii spiritus, & male herentis*, men whose souls seem to be borrowed, and are kept there by art and the force of Medicine, whose miseries are so great, that few people have charity or humanity enough

nough to visit them, fewer have the heart to dresse them, and we pity them in civility or with a transient prayer, but we doe not feel their sorrowes, by the mercies of a religious pity, and therefore as we leave their sorrowes in many degrees unrelieved and uneased, so we contract by our unmercifulnesse a guilt by which our selves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity, are miserable upon a severall charge, but yet they almost make up all mankind.

4. All wicked men are in love with that which intangles them in huge varieties of troubles; they are slaves to the worst of Masters, to sin and to the devil, to a passion and to an imperious woman. Good men are for ever persecuted, and God chastises every son whom he receives, and whatsoever is easie is trifling, & worth nothing, and whatsoever is excellent

is not to be obtained without labour and sorrow; and the conditions and states of men that are free from great cares, are such as have in them nothing rich, and orderly, and those that have are stuck full of thornes and trouble. Kings are full of care; and learned men \* in all ages have been observed to be very poor, & honestas miseras accusant; they complain of their honest miseries.

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendor and the

\* Vilis adulator pistor  
jacet ebrius ostro,  
Et qui sollicitat nuptas,  
ad pramia peccat.  
Sola pruinosi horret facundia pannis,  
Atque inopi lingua disertus  
invocat artes.  
Hinc & jocus apud Aristophanem in Avibus:  
τὸς μὲν πὶ ἀπολδοῦναι  
καὶ χατῶν ἔχει. ἀπόδοσθαι  
καὶ δὲ τῷ ποιητῇ τῷ 50.  
99.



the sharpnesse of their light, will with their appendant sorrows wring a tear from the most resolved eye, for not onley the winter quarter is full of storms and cold and darknesse, but the beauteous spring hath blasts and sharp frosts, the fruitfull teeming summer is melted with heat, and burnt with the kisses of the Sun her friend, and choaked with dust: and the rich Autumn is full of sicknesse, and we are weary of that which we enjoy, because sorrow is its biggest portion: and when we remember that upon the fairest face is placed one of the worst sinks of the body, *the nose*, we may use it not only as a mortification to the pride of beauty, but as an allay to the fairest outside of condition which any of the sons and daughters of *Adam* do possesse.\* For look upon Kings and Conquerours: I will not tell that many of them fall into the condition of servants, and their subjects rule over them, and stand upon the ruines of their families, & that to such persons, the sorrow is bigger then usually happens in smaller fortunes: but let us suppose them still conquerours, and see what a goodly purchase they get by all their pains, and amazing fears, & continuall dangers. They carry their armes beyond Ister, and passe the Euphrates, and bind the Germans with the bounds of the river Rhine: I speak in the style of the Roman greatnesse: for now adays, the biggest fortune swels not beyond the limits of a petty province or two, & a hill confines the progress of their prosperity, or a river checks it: but whatsoeverttempts the pride and vanity of ambitious persons is

Vilis servus habet regni bona, cellaque capti  
Deridet festram, Romuleamq; casam.  
Petron.  
Omnia crede mihi etiam felicibus dubia sunt.  
Senec.

not:

not so big as the smallest star which we see scattered in disorder, and unregarded upon the pavement and floor of Heaven. And if we would suppose the pismires had but our understanding, they also would have the method of a mans greatnesse, and divide their little Mole-hills into provinces and Exarchats: and if they also grew as vicious and as miserable, one of their Princes would lead an army out, and kill his neighbour Ants, that he might reign over the next handfull of a Turfe. But then if we consider at what price and with what felicity all this is purchased, the sting of the painted snake will quickly appear, and the fairest of their fortunes will properly enter into this account of humane infelicities.

We may guesse at the constitution of *Augustus* fortune, who strugled for his power, first with the Roman Citizens, then with *Bru-tus* and *Cassius* and all the fortune of the Republick; then with his Collegue *Marc. Anthony*, then with his kindred and neereſt Relatives; and after he was wearied with slaughter of the Romans, before he could sit down and rest in his Imperiall chair he was forced to carry armies into Macedonia, Galatia, beyond Euphrates, Reine, and Danubius: and when he dwelt at home in greatnesse & within the circles of a mighty power, he hardly escaped the sword of the *Egnatii*, of *Lepidus*,

Et adulterio  
velut sacra-  
mento ad-  
acti. Tacit.  
Plurq; & i-  
terum timē-  
da cum An-  
tonio muli-  
er.

*Cepio* and *Muræna*: and after he had entirely reduced the felicity and *grandeur* into his own family his daughter his onely childe conspired with many of the yong Nobility, and being joyned with adulterous complications as with an impious sacrament, they affrighted

and

and destroyed the fortune of the old man; and wrought him more sorrow then all the troubles that were hatched in the baths and beds of Epypt, between *Anthony & Cleopatra*. This was the greatest fortune that the world had then or ever since, and therefore we cannot expect it to be better in a lesse prosperity.

6. The prosperity of this world is so infinitely sowred with the overflowing of evils, that he is counted the most happy who hath the fewest, all conditions being evill and miserable, they are onely distinguished by the number of calamities. The Collector of the Roman & forein examples, when he had reckoned two and twenty instances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience, he could tell but of two who had been famed for an intire prosperity; *Quintus Metellus*, and *Gyges* the King of *Lydia*; and yet concerning the one of them he tells that his felicity was so inconsiderable (and yet it was the bigger of the two) that the Oracle said, that *Aglaus Sophidus* the poor *Arcadian* Shepheard was more happy then he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; *the li-* ὅπου τὸ μέ-  
*mid of our joy is the absence of some degrees of* ἡδονῆς ἢ ἰσο-  
*sorrow*, and he that hath the least of this, is the πάντων, ἢ πάντων  
τὸ ἀλγύνει  
ἐπὶ ταῖς αἰρεσίαις.  
most prosperous person. But then we must look for prosperity, not in Palaces or Courts of Princes, not in the tents of Conquerours, or in the gaities of fortunate and prevailing sinners; but some thing rather in the Cottages of honest, innocent and contented persons, whose minde is no bigger then their fortune, nor their

Quem si in-  
te miseros  
posueris mi-  
serimus, in-  
ter felices  
felicissimus  
reperieba-  
tur.

their vertue lesse then their security. As for others whose fortune looks bigger and allures fools to follow it like the wandering fires of the night till they run into rivers and are broken upon the rocks with staring and running after them, they are all in the condition of *Marine*, than whose condition *nothing was more constant and nothing more mutable; if we reckon them amongst the happy, they are the most happy of men, if we reckon them amongst the miserable, they are the most miserable.* For just as is a mans condition, great or little, so is the state of his misery; All have their share; but Kings and Princes, great Generalls and Consuls, Rich men and mighty, as they have the biggest businesse, and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasinesse of their appendage may divide the good and evil of the world, making the poore mans fortune as eligible as the greatest; and also restraining the vanity of mans spirit which a great fortune is apt to swell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkenness and follies of prosperity.

7. Man never hath one day to himself of entire peace from the things of this world, but either something troubles him, or nothing satisfies him, or his very fulnesse swells him and makes him breath short upon his bed. Mens joyes are troublesome, and besides that the fear of losing them takes away the present pleasure, (and a man hath need of another felicity to preserve this) they are also wavering  
and

and full of trepidation, not onely from their inconstant nature, but from their weak foundation: They arise from vanity, and they dwell upon ice, and they converse with the wind, and they have the wings of a bird, and are serious but as the resolutions of a child, commenced by chance and managed by folly and proceed by inadvertency, and end in vanity and forgetfulnesses. So that as *Livius Drusus* said of himself, *he never had any play-dayer, or dayes of quiet when he was a boy*, for he was troublesome and busie, a restless and unquiet man; the same may every man observe to be true of himself: he is alwayes restless and uneasy, he dwells upon the waters, and leans upon thorns, and layes his head upon a sharp stone.

Uni sibi nec  
puero un-  
quam ferias  
contigisse:  
seditiosus  
& foro gra-  
vis.

## S E C T. V.

*This Consideration reduced to  
practice.*

1. **T**He effect of this consideration is this, That the sadnesses of this life help to sweeten the bitter cup of Death. For let our life be never so long, if our strength were great as that of oxen and camels; if our sinews were strong as the cordage at the foot of an Oake, if we were as fighting and prosperous people as *Siccus Dentatus*, who was on the prevailing side, in 120 battels, who had 312 publick rewards assigned him by his Generals and Princes for his valour and conduct in sieges and short encounters, and besides all this had his share in nine triumphs, yet still the period shall be, that all this shall end in death, and

and the people shall talk of us a while, good or bad according as we deserve, or as they please, and once it shall come to passe, that concerning every one of us it shall be told in the Neighbourhood that we are dead. This we are apt to think a sad story; but therefore let us help it with a sadder; For we therefore need not be much troubled that we shall die, because we are not here in ease, nor doe we dwell in a fair condition. But our dayes are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, intangled with difficult cases of conscience insnared with passions, amazed with fears, full of cares, divided with curiosities, and contradictory interests, made aëry and impertinent with vanities, abused with ignorance and prodigious errors, made ridiculous with a thousand weaknesses, worn away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakned with delights, afflicted with want, with the evils of my selfe, and of all my family, and with the sadneses of all my friends, and of all good men, even of the whole Church; and therefore me thinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a naturall period; which if we please, may be to us the beginning of a better life. When the Prince of Persia wept because his army should all die in the revolution of an age, *Artabanus* told him that they should all meet with evils, so many and so great, that

that every man of them should wish himselfe dead long before that. Indeed it were a sad thing to be cut of the stone; and we that are in health tremble to think of it; but the man that is wearied with the disease looks upon that sharpnesse as upon his cure and remedy; and as none need to have a tooth drawn, so none could well endure it, but he that hath felt the pain of it in his head: so is our life so full of evils, that therefore death is no evill to them that have felt the smart of this, or hope for the joyes of a better.

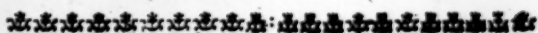
2. But as it helps to ease a certain sorrow as a fire draws out fire, and a nail drives forth a nail; so it instructs us in a present duty; that is, that we should not be so fond of a perpetuall storm, nor doat upon the transient goades and gilded thorns of this world. They are not worth a passion, nor worth a sigh or a groan, not of the price of one nights watching; and therefore they are mistaken and miserable persons who since *Adam* planted thorns round about Paradise, are more in love with that hedge, then all the fruits of the garden, sottish admirers of things that hurt them, of sweet poisons, gilded daggers, and silken halters. Tell them they have lost a bounteous friend, a rich purchase, a fair farm, a wealthy donative and you dissolve their patience; it is an evill bigger then their spirit can bear, it brings sicknesse and death, they can neither eat nor sleep with such a sorrow. But if you represent to them the evils of a vitious habit, and the dangers of a state of sin; if  
you



you tell they have displeased God, and interrupted their hopes of heaven, it may be they will be so civill as to heare it patiently, and to treat you kindly, & first commend, and then forget your story, because they prefer this world with all its sorrows, before the pure unmingled felicities of heaven. But it is strange that any man should be so passionately in love with the thorns which grow on his own ground, that he should wear them for armellets, and knit them in his shirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor, but men that love it because they have great possessions, love it because it is troublesome and chargeable, full of noise and temptation; because it is unsafe and ungoverned, flattered and abused: and he that considers the troubles of an overlong garment, and of a crammed stomach, a trailing gowne and a loaden Table, may justly understand that all that for which men are so passionate, is their hurt, and their objection, that which a temperate man would avoid, and a wise man cannot love.

He that is no fool, but can consider wisely; if he be in love with this world; we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack, and be brought to dwell with Vipers and Dragons, and entertain his Guest with the shrieks of Mandrakes, Cats and Schrich owls, with the filing of iron, and the harshnesse of rending of silk, or to admire the harmony that is made by a heard of Evening Wolves when they misse their draught of blood in their midnight Revels. The groans  
of

of a man in a fit of the stone are worse then all these ; and the distractions of a troubled conscience are worse then those groans ; and yet a carelesse merry sinner is worse then all that. But if we could from one of the battlements of Heaven espie how many men and women at this time lie fainting and dying for want of bread, how many young men are hewen down by the sword of war ; how many poor Orphans are now weeping over the graves of their father, by whose life they were enabled to eat : if we could but hear how many Mariners and Passengers are at this present in a storm, and shrike out because their keel dashes against a Rock, or bulges under them ; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity, in all reason we shoul be glad to be out of the noise and participation of so many evils. This is a place of sorrows and tears, of great evils and a constant calamity ; let us remove from hence, at least in affections and preparation of minde.



CHAP. II.

A generall preparation towards a holy and blessed Death by way of Exercise.

S E C T. I.

*Three Precepts preparatory to a holy death, to be practised in our whole life.*

- I. **H**E that would die well must alwayes look for death, every day knocking at the gates of the grave, and then the

Propera vi-  
vere, &  
singulos di-  
es singulas  
vitas puta.  
Nihil inter-  
est inter diē  
& seculum.

Si sapias, utaris totis Co-  
linē diebus,

Extremumq; tibi semper  
adesse putes, Martial.

Heu, heu! nos miseros, quā  
totus homuncio nil est!

Sic erimus cuncti postquam nos  
auferet Orcus:

Ergo vivamus, dum licet esse  
bene.

the gates of the grave shall never prevail up-  
on him to do him mischeif. This was the ad-  
vise of all the wise and good men of the  
world; who especially in the dayes and pe-  
riods of their joy and festivall egressions  
chese to throw some ashes into their chalices,  
some sober remembrances of their farall pe-  
riod. Such was the black shirt of

*Saladine*, the tombestone presented  
to the Emperour of Constantinople  
on his Coronation day; the Bishop

of Romes two reeds with flax and a wax ta-  
per, the Egyptian skeleton served up at feasts,  
and *Trimalcions* banquet in *Petronius*, in  
which was brought in the image of a dead  
mans bōes of silver with spondils exactly turn-  
ing to every of the Guests and

saying to every one, that you  
and you must die: and look  
not one upon another, for e-  
very one is equally concern-  
ed in this sad representment.

These in phantastick semblances declare a se-  
vere councell and usefull meditation; and it is  
not easie for a man to be gay in his imagina-  
tion, or to be drunk with joy or wine, pride  
or revenge, who considers sadly, that he  
must ere long dwell in a house of darknesse  
and dishonour, and his body must be the in-  
heritance of worms, and his soul must be  
what he pleases, even as a man makes it here  
by his living good or bad. I have read of a  
young Hermit who being passionately in love  
with a young Lady, could not by all the arts  
of Religion and mortification suppress the  
trouble of that fancy, till at last being  
told

told that she was dead and had been buried about fourteen days, he went secretly to her Vault, and with the skirt of his mantle wiped the moisture from the Carcasse, and still at the return of his temptation laid it before him, saying, *Behold this is the beauty of the woman thou didst so much desire*; and so the man found his cure. And if we make death as present to us, our own death, dwelling and dressed in all its pomp of fancy and proper circumstances, if any thing will quench the heats of lust, or the desires of money, or the greedy passionate affections of this world, this must doe it. But withall, the frequent use of this meditation, by curing our present inordinations will make death safe and friendly, and by its very custome will make that the King of terrors shall come to us without his affrighting dresses; and that we shall sit down in the grave as we compose our selves to sleep, and doe the duties of nature and choice. The old people that lived near the Riphæan mountains, were taught to converse with death and to handle it on all sides, and to discourse of it, as of a thing that will certainly come, and ought so to doe.

Thence their mindes and resolutions became capable of death, and they thought it a dishonourable thing, with greedinesse to keep a life that must goe from us, to lay aside its thorns, and to returne again circled with a glory and a Diadem.

—— Certè populi quos despiciè

Arctos

Felices errore suo, quos ille timo-  
rum

Maximus haud urget Lethi me-  
tus——

—— Inceruendi

In ferrum mens prona viris, ani-  
mazq; spaces

Mortis, & ignavum redituræ par-  
cere vitæ.

2. *He that would die well must all the days of his life lay up against the day of death* \* not only by the generall provisions of holiness and a pious life indefinitely, but provisions proper to the necessities of that great day of expence, in which a man is to throw his last cast for an eternity of joyes or sorrows; ever remembring, that this alone well performed is not enough to pass us unto Paradise, but that alone done foolishly is enough to send us to Hell: and the want of either a holy life, or death, makes a man to fall short of the mighty price of our high calling. \* In order to

*Qui querit die vitæ suæ manum imposituit, non indiget tempore.* Senec. *Inferre nunc pone ordine vites.* Melibæe pyres, this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers and a great treasure of devotion laid up in Heaven, provide before-hand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously as if they had both their feet in one shoe, and when they are passively revolved to the time of their dissolution they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much pain and blood had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian *faith & patience*. When we our selves are to use the articles, to turn our former discourses into present practise, and to feel what we never felt before, we shall find it to be quite another thing, to be willing presently to quitt this life, & all our

our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many wayes, and of which if we fail any way we are miserable for ever. Then we shall finde how much we have need to have secured the Spirit of God, and the grace of faith by an habitual, perfect, unmovable resolution. \*The same also is the case of patience, which will be assaulted with sharpe pains, disturbed fancies, great fears, want of a present minde, natural weaknesses, frauds of the devill, and a thousand accidents and imperfections. It concerns us therefore highly in the whole course of our lives, not onely to accustome our selves to a patient suffering of injuries and affronts, of persecutions and losses, of cross accidents and unnecessary circumstances; but also by representing death as present to us, to consider with what arguments then to fortifie our patience: and by assiduous and fervent prayer to God all our life long call upon God to give us patience and great assistance, a strong faith and a confirmed hope, the Spirit of God and his Holy Angels assistants at that time, to resist and to subdue the devils temptations and assaults: and so to fortifie our hearts that it break not into intolerable sorrows and impatience, and end in wretchlesse and infidelity. \*But this is to be the work of our life, and not to be done at once; but as God gives us time by succession, by parts and little periods. For it is very remarkable that God who giveth plenteously to all creatures, he hath scattered the firmament with stars as a man sowes corn in his fields, in a multitude

bigger then the capacities of humane order : he hath made so much variety of creatures, and gives us great choice of meats and drinks, although any one of both kindes would have served our needs : and so in all instances of nature. Yet in the distribution of our time, God seems to be strait-handed, and gives it to us, not as Nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, so that we never can have two minutes together, but he takes away one when he gives us another. This should teach us to value our time, since God so values it, and by his so small distribution of it, tels us, it is the most precious thing we have. Since therefore in the day of our death, we can have but still the same little portion of this precious time, let us in every minute of our life, I mean, in every discernible portion, lay up such a stock of reason and good works, that they may convey a value to the imperfect and shorter actions of our death-bed ; while God rewards the piety of our lives by his gracious acceptation and gracious benediction, upon the actions preparatory to our death-bed.

3. *He that desires to die well and happily, above all things must be carefull that he doe not live a soft, a delicate and voluptuous life ; but a life severe, holy, and under the discipline of the Crosse, under the conduct of prudence and observation, a life of warfare and sober counsels, labour and watchfulness, No man wants cause of tears and a daily sorrow. Let every man consider what he feels, and acknowledge his misery ; let him confess his*



his sin and chastise it; let him bear his cross patiently, and his persecutions nobly, and his repentances willingly and constantly; let him pity the evils of all the world, and bear his share of the calamities of his Brother; let him long and sigh for the joyes of Heaven; let him tremble and fear because he hath deserved the pains of Hell; let him commute his eternall fear with a temporall suffering, preventing Gods judgement by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath summed up all these labours, and duties, and contingencies, all the proper causes, instruments and acts of sorrow, he will finde, that for a secular joy and wantonnesse of spirit, there are not left many void spaces of his life. It was Saint *James's* advice; *be afflicted, and mourn, and weep; let your laughter be turned into mourning and your joy into weeping*: And *Bonaventure* in the life of Christ, reports that the H. Virigin Mother said to Saint *Elizabeth*, *That grace does not descend into the soul of a man but by prayer and by affliction*. Certain it is, that a mourning spirit, and an afflicted body are great instruments of reconciling God to a sinner, and they alwayes dwell at the gates of atonement and restitution. \* But besides this a delicate and prosperous life is hugely contrary to the hopes of a blessed eternity. *Wo be to them that are at ease in Sion*; so it was said of old; and our B. Lord said, *Wo be to you that laugh, for you shall weep*: but, *Blessed are they that mourn, for they shall be comforted*.

Neq; enim Deus ulla re perinde atq; corporis circumstantia conciliatur. Naz. Orat. 18.

Amos 6. 1.

Luk. 6. 25.

Matth. 5. 4.

psal. 126. 6.

Here or hereafter we must have our portion of sorrows. *He that now goeth on his way weeping and beareth forth good seed with him, shall doubtlesse come again with joy and bring his sheaves with him.* And certainly, he that sadly considers the portion of *Dives*, and remembers that account which *Abraham* gave him for the unavoidablenesse of his torment, was because he had *his good things in this life*, must in all reason, with trembling run from a course of banquets, and *faring deliciously every day*, as being a dangerous estate, and a consignation to an evill greater then all danger, the pains and torments of unhappy souls; If either by patience or repentance, by compassion or persecution, by choice or by conformity, by severity or discipline, we alay the festivall follies of a soft life, and pre-  
fess under the Crosse of Christ, we shall more willingly, and more safely enter into our grave: But the death-bed of a voluptuous man upbraids his little & cousening prosperi-

— \*Sed longi pœnas fortuna  
favoris

Exigit à iis, quæ tanto  
pondere famæ

Res premit adversas, fatisque  
prioribus urget, Lucan. l. 8.

rities, and exacts pains made  
\*sharper by the passing from

soft beds, and a softer mind.

*He that would die holily and  
happily must in this world love*

*tears, humility, solitude and repentance.*

## SECT. II.

*Of daily examination of our actions, in the  
whole course of our health preparatory to  
our death bed.*

**H**E that will die well and happily, must  
dresse his soul by a diligent and frequent  
scrutiny

scrutiny : He must perfectly understand, and watch the state of his soul ; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

*Reasons for a daily examination.*

1. For if we consider the disorders of every day the multitude of impertinent words, the great portions of time spent in vanity, the daily omissions of duty, the coldnesse of our prayers, the indifference of our spirit in holy things, the uncertainty of our secret purposes, our infinite deceptions and hypocrisies, sometimes not known, very often not observed by our selves; our want of charity, our not knowing in how many degrees of action and purpose every vertue is to be exercised, the secret adherencies of pride, and too forward complacencie in our best actions, our failings in all our relations, the niceties of difference between some vertues & some vices, the secret undiscernable passages from lawfull to unlawfull in the first instances of change, the perpetuall mistakings of permissions for duty, and licentious practices for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawfull, our little greedinesse in eating, our surprizes in the proportions of our drinkings, our too great freedoms and fondnesse in lawfull loves, our aptnesse for things sensuall, and our deadnesse and tediousnesse of spirit in spirituall employments, besides infinite variety of cases of conscience that do occure in the life of every man, and

in all intercourses of every life, and that the productions of sin are numerous and increasing, like the families of the Northern people, or the genealogies of the first Patriarches of the world: from all this we shall find that the computations of a mans life are busie as the Tables of Sines and Tangents, and intricate as the accounts of Eastern Merchants: and therefore it were but reason we should sum up our accounts at the foot of every page, I mean, that we call our selves to scrutiny every night when we compose our selves to the little images of Death.

2. For if we make but one generall account, and never reckon till we die, either we shall onely reckon by great summes, and remember nothing but clamorous and crying sins, and never consider concerning particulars or forget very many; or if we could consider all that we ought, we must needs be confounded with the multitude and variety. But if we observe all the little passages of our life, and reduce them into the order of accounts and accusations, we shall find them multiply so fast, that it will not onely appear to be an ease to the accounts of our deathbed, but by the instruments of shame will restrain the inundation of evils: it being a thing intolerable to humane modesty, to see sins increase so fast, and vertues grow up so slow; to see every day stained with the spots of leprosie, or sprinkled with the marks of a lesser evill.

3. It is not intended we should take accounts of our lives onely to be thought religious, but that we may see our evill & amend it, that we dash our sins against the stones, that

that we may goe to God, and to a spirituall Guide, and search for remedies and apply them. And indeed no man can well observe his owne growth in grace, but by accounting seldomer returns of sin, and a more frequent victory over temptations; concerning which every man makes his observations according as he makes his inquiries & search after himself: in order to this it was, that Saint Paul wrote before receiving the Holy Sacrament, *Let a man examine himselfe and so let him eat.* This precept was given in those dayes when they communicated every day, and therefore a daily examination also was intended.

4 And It will appeare highly fitting, if we remember that at the day of judgement, not onely the greatest lines of life, but every branch and circumstance of every action, every word and thought shall be called to scrutiny and severe judgment: insomuch that it was a great truth which one said, *Wo be to the most innocent life if God should search in to it, without mixtures of mercy.* And therefore we are here to follow Saint Pauls advice; *Judge your selves and you shall not be judged of the Lord.* The way to prevent Gods anger is to be angry with our selves, and by examining our actions and condemning the Criminal, by being Assessors in Gods Tribunal, at least we shall obtain the favour of the Court. *As therefore, every night we must make our bed the memoriall of our grave, so let our Evening thoughts be an image of the day of judgment.*

5. This advice was so reasonable and proper instrument of vertue, that it was taught

Herod.

even to the Scholars of *Pythagoras* by their Master: *Let not sleep seise upon the Regions of your senses, before you have three times recalled the conversation and accidents of the day*: Examine what you have committed against the Divine Law, what you have omitted of your duty, and in what you have made use of the Divine grace to the purposes of vertue and religion, *joyning the Judge reason to the Legislative minde or conscience*, that God may reigne there as a Law-giver and a Judge. Then Christs kingdome is set up in our hearts; then we alwayes live in the eyes of our Judge, and live by the measures of reason, and religion, and sober counsels.

The benefits we shall receive by practising this advise, in order to a blessed death, will also add to the account of reason and fair inducements.

*The benefits of this exercise.*

1 By a daily examination of our actions, we shall the easier cure a great sin, and prevent its arrivall to become habituall. For *[to examine]* we suppose to be a relative duty and instrumentall to something else. We examine our selves, that we may finde out our failings and cure them: and therefore if we use our remedy when the wound is fresh and bleeding, we shall finde the cure more certain and lesse painfull. For so a Taper when its crown of flames is newly blown off, retaines a nature so symbollicall to light, that it will with greedinesse re-enkindle and snatch a ray from the neighbour fire: So is the soule of Man, when it is newly fallen.

fallen into sin ; although God be angry with it, and the state of Gods favour, and its own graciousnesse is interrupted, yet the habit is not naturally changed ; and still God leaves some roots of vertue standing, and the man is modest, or apt to be made ashamed, and he is not grown a bold sinner ; but if he sleeps on it, and returns again to the same sin, and by degrees growes in love with it, and gets the custome, and the strangeness of it is taken away, then it is his Master, and is sweld into a heap, and is abetted by use, and corroborated by newly entertained principles, and is insinuated into his nature, and hath possessed his affections, and tainted the will and the understanding ; and by this time a man is in the state of a decaying Merchant, his accounts are so great and so intricate, and so much in arrear, that to examine it will be but to represent the particulars of his calamity : therefore they think it better to pull the napkin before their eyes, then to stare upon the circumstances of their death.

2. A daily or frequent examination of the parts of our life will interrupt the proceeding, and hinder the journey of little sins into a heap. For many dayes doe not passe the best persons in which they have not many idle words, or vainer thoughts to sully the fair whitenesse of their souls : some indiscreet passions or trifling purposes, some impertinent discontents or unhandsome usages of their own persons, or their dearest Relatives. And though God is not extreame to mark what is done amisse, and therefore puts these upon  
tha



the accounts of his mercy, and the title of the Crosse yet in two cases these little sins combine and cluster, & we know that grapes were once in so great a bunch, that one cluſter was the load of two men: that is, 1. When either we are in love with small sins; or 2. When they proceed from a carelesse and incurious spirit into frequencie and continuance. For so the smallest atomes that dance in all the little cels of the world, are so trifling and immateriall that they cannot trouble an eye, nor vexe the tenderest part of a wound where a barbed arrow dwelt, yet when by their infinite numbers (as *Melissa* and *Parmenides* affirm) they danced first into order then into little bodies, at last they made the matter of the world: So are the little indiscretions of our life; *they are alwayes inconsiderable if they be considered, and contemptible if they be not despised, and God does not regard them if we doe.* We may easily keep them asunder by our daily or nightly thoughts, and prayers, and severe sentences; but even the least sand can check the tumultuous pride, and become a limit to the Sea, when it is in a heap and in united multitudes; but if the winde scatter and divide them, the little drops and the vainer froth of the water begins to invade the strand. Our sighs can scatter such little offences; but then, be sure to breath such accents frequently, lest they knot, and combine, and grow big as the shoare, and *we perish in sand*, in trifling instances. *Ho that despiseth little things, shall perish by little and little*, So said the sonne of *Sirach*.

*Eccles. 19. 1.*

3. A frequent examination of our actions will intenerate and soften our consciences, so that they shall be impatient of any rudeness or heavier load: And he that is used to shrink when he is pressed with a branch of twining Osier, will not willingly stand in the ruines of a house, when the beam dashes upon the pavement. And provided that our nice and tender spirit be not vexed into scruple, nor the scruple turn into unreasonable fears, nor the fears into superstition; he that by any arts can make his spirit tender, and apt for religious impressions, hath made the fairest seat for Religion, and the unaptest and uneasiest entertainment for sin, and eternal death, in the whole world.

Qui levi comminatione pellitur, non opus est ut fortitudine & armis invadatur.

Seneca

4. A frequent examination of the smallest parts of our lives is the best instrument to make our repentance particular, & a fit remedy to all the members of the whole body of sin. For our examination put off to our death-bed of necessity brings us into this condition, that very many thousands of our sins must be (or not be at all) washed off with a generall repentance, which the more generall and indefinite it is, it is ever so much the worse: And if he that repents the longest and the ofttest, and upon the most instances, is still during his whole life, but an imperfect penitent, and there are very many reserves left to be wiped off by Gods mercies, and to be eased by collaterall assistances, or to be groaned for at the terrible day of judgment; it will be but a sad story to consider, that the sins of a whole life, or of very great porti-

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ons of it, shall be put upon the remedy of one examination, and the advices of one discourse, and the activities of a decayed body, and a weak and an amazed spirit. Let us do the best we can, we shall finde that the meer sins of ignorance, and unavoidable forgetfulness will be enough to be intrusted to such a bank, and that if a general repentance will serve towards their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we shall think it to be enough on our death-bed to confesse the notorious actions of our lives, and to say [*The Lord be mercifull to me for the infinite transgressions of my life, which I have wilfully or carelessly forgot*] for very many of which the repentance, the distinct, particular circumstance, repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of these advantages I shall not need to adde, that if we decline, or refuse to call our selves frequently to account, and to use daily advices concerning the state of our souls, it is a very ill sign, that our souls are not right with God, or that they do not dwell in Religion. But this I shall say, that they who do use this exercise frequently, will make their conscience much at ease by casting out of a daily load of humour & surfer, the matter of diseases and the instruments of death. *He that does not frequently search his conscience, is a house without a window*, and like a wild untutored son of a fond and undiscerning widow.

But if this exercise seem too great a trouble,

ble, and that by such advises religion will seem a burden, I have two things to oppose against it.

1. One is; that we had better bear the burden of the Lord, than the burden of a base and polluted conscience. Religion cannot be so great a trouble as a guilty soul; and whatsoever trouble can be fancied in this or any other action of religion, it is onely to unexperienced persons. It may be a trouble at first, just as every change, and every new accident: but if you do it frequently and accustom your spirit to it, as the custome will make it easie, so the advantages will make it delectable; that will make it facile as nature, *these* will make it as pleasant and eligible as reward.

*Elige vitam optimam, consuetudo faciet jucundissimam.*

*Seneca.*

2. The other thing I have to say is this: That to examine our lives will be no trouble, if we do not intricate it with businesses of the world and the Labyrinths of care & impertinent affairs. A man had need to have a quiet and disintangled life, who cōes to

*Secura & quietæ mentis est in omnes vitæ partes discurrere. occupatarum animi velut sub jugo sunt, respicere non possunt.*

*Seneca.*

search into all his actions, & to make Judgment concerning his errors & his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoke upon their necks, and cannot look back;* and he that covets many things greedily, & snatches at high things ambitiously, that despises his Neighbor proudly, and bears his crosses peevishly, or his posterity impotently and passionately; he that is prodigall of his precious time, is tenacious and retentive of evill purposes, is not a man disposed to this exercise, he hath

reason.

reason to be afraid of his own memory, and to dash his glasse in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him; he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world, in all things where prudently he may. But if we do otherwise we shall find that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort and full of inconveniencies.

6. For hence it comes that men die so timorously, and uncomfortably, as if they were forced out of their lives by the violencies of an executioner. Then *without much examination*, they remember how wickedly they have lived, without religion, against the laws of the Covenant of grace, *without God in the world*; then they see sin goes off like an amazed, wounded, affrighted person from a lost battle, without honour, without a veil, with nothing but shame & sad remembrances. Then they can consider, that if they had lived virtuously, all the trouble & objection of that would now be past, and all that had remained should be peace and joy, and all that good which dwells within the house of God, and *eternal life*. But now they finde *they have done amisse and dealt wickedly*, they have no bank of good works but a huge treasure of wrath, and they are going to a strange place, and what shall be their lot is uncertain; (so they say, when they would comfort and flatter themselves) but in truth of Religion their portion is sad and intolerable, without hope  
and



and without refreshment, and they must use little silly arts, to make them go off from their stage of sins with some handsome circumstances of opinion: they will in civility be abused that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted; and by that time they are gone a while, they see that they deceived themselves all their dayes, and were by others deceived at last.

Let us make it our own case; we shall come to that state and period of condition, in which we shall be infinitely comforted, if we have lived well, or else be amazed and go off trembling, because we are guilty of heaps of unrepented and unforfaken sins. It may happen we shall not then understand it so, because most men of late ages have been abused with false principles, and they are taught (or they are willing to believe) that a little thing is enough to save them, and that heaven is so cheap a purchase, that it will fall upon them whether they will or no. The misery of it is, they will not suffer themselves to be confuted, till it be too late to recant their error. In the *interim*, they are impatient to be examined, as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a severe reproof, as they do thorns in their bed; and they love to lay aside religion, as a drunken person does to forget his sorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphiks of an eternal sorrow: he daughter of *Polyrates* dreamed that her Father was lifted up, and that *Jupiter* washed him & the Sun

Sun anointed him ; but it proved to him but a sad prosperity : for after a long life of constant prosperous successes he was surprized by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his grease. Such is the condition of those persons who living either in the despight, or in the neglect of Religion, lye wallowing in the drunkenesse of prosperity, or worldly cares; they think themselves to be exalted till the evill day overtake them ; and then they can expound their dream of life, to end in a sad and hopelesse death. I remember that *Cleomenes* was called a God by the Egyptians, because when he was hang'd a serpent grew out of his body, and wrapt it self about his head, till the Philosophers of Egypt said, it was naturall that from the marrow of some bodies such productions should arise : and it represents the condition of some men, who being dead are esteemed saints and beatified persons, when their head is encircled with dragons, and is entered into the possession of devils, *that old serpent and deceiver* ; For indeed their life was secretly so corrupted, that such serpents fed upon the ruines of the spirit, and the decays of grace and reason. To be cosened in making judgements concerning our final condition is extreemely easy, but if we be cosened, we are infinitely miserable.

## SECT. III.

*Of exercising Charity, during  
our whole life.*

**H**E that would die well and happily, must in his life time according to all his

his capacities exercise charity; and because Religion is the life of the soul, and Charity is the life of Religion, the same which gives life to the better part of man which never dies, may obtain of God a mercy to the inferiour part of man in the day of its dissolution.

*Respice quid prodest presentis  
temporis ævum,  
Omne quod est, nihil est, præ-  
ter amare Deum.*

1. Charity is the great channell through which God passes all his mercy upon mankind. For we receive absolution of our sins in proportion to forgiving our brother: this is the rule of our hopes, and the measure of our desire in this world; and in the day of death and judgement the great sentence upon mankind shall be transacted according to our almes which is the other part of Charity. Certain it is, that God cannot, will not,

never did reject a charitable man in his greatest needs, and in his most passionate prayers; for *God himself is*

*Quod expendi habui,  
Quod donavi habeo,  
Quod negavi punior,  
Quod servavi perdidit.*

*love*, & every degree of Charity that dwels in us, is the participation of the divine nature; & therefore when upon our death-bed, a cloud covers our head, & we are enwrapped with sorrow; when we feel the weight of a sickness, & do not feel the refreshing visitations of Gods loving kindnesse; when we have many things to trouble us, & looking round about us, we see no comforter; then call to minde what injuries you have forgiven, how apt you were to pardon all affronts, & reall persecutions, how you embrac'd peace when it was offered

ferred you? how you followed after peace, when it run from you? and when you are weary of one side, turn upon the other; and remember the *alms*, that by the grace of God, and his assistances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the sentence of doom:—lay according to his mercies and thy charity.

2. Charity with its Twin-daughters, *alms* and *forgiveness*, is especially effectual for the procuring Gods mercies in the day and the manner of our death: *alms deliver from death*, said old Tobias, and *alms make an atonement for sins*, said the son of Sirach: and so said Daniel, and so say all the wise men of the

Tob, 4. 10. &amp;

12. 9.

Ecclus. 3. 30.

Dan. 4.

1 Pet. 4. 8.

Isa. 1. 17.

\*

Lib. 7. cap. 13. 168.

ὅτι ἔχεις διὰ τῶν χρημῶν  
δὲς ἵνα ἐργάσῃ εἰς λύτρω-  
σιν ἁμαρτιῶν ᾧ. ἔχουσιν  
σύναις γὰρ καὶ πίστει σω-  
πυθαίρονται ἁμαρτίαι.

world. And in this sense also is that of St. Peter, *Love covers a multitude of sins* and \*S. Clement in his Constitutions gives this counsell; *If you have any thing in your hands, give it that it may work to the remission of thy sins:*

*for by faith and alms sins are purged.* The same also is the counsel of Salvian who wonders that men who are guilty of great and many sins, will not work out their pardon by alms and mercy. But this also must be added out of the words of Lactantius, who makes this rule compleat and useful: *But think not, that because sins are taken away by alms that by thy money thou mayest purchase a license to sin. For sins are abolished, if because thou hast sinned thou givest to God, that is, to Gods poor servants, and his indigent ne-*  
cessitous

Agere autem  
pœnitentiam ni-  
hil aliud est  
quàm profiteri  
& affirmare se  
n nultius pec-  
catum.

cessitious creatures: But if thou sinnest upon confidence of giving, thy sins are not abolished. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent; but to repent is nothing else, but to professe and affirm (that is, to purpose and make good that purpose) that they will sin no more.

Now alms are therefore effective to the abolition and pardon of our sins, because they are preparatory to, and impetratory of the grace of repentance, and are *fruits of repentance*; and therefore S. Chrysostom affirms, that repentance without alms is dead, and without wings, and can never soar upwards to the element of love. But because they are a part of repentance, and hugely pleasing to Almighty God, therefore they deliver us from the evils of an unhappy and accursed death; for so Christ delivered his Disciples from the sea, when he appeased the storm, though they still sailed in the channel: and this S. Hierome verifies with all his reading and experience, saying, *I do not remember to have read, that ever any charitable person died an evil death*: and although a long experience hath observed Gods mercies to descend upon charitable people like the dew upon Gideons fleece when all the world was dry, yet for this also, we have a promise, which is, not only an argument for a certain number of years (as experience is)

but a security for eternall ages. *Make ye friends of the mammon of unrighteousnesse, that when ye fail they may receive you into*

Orat. 2. de penit. c. 11.

Nanquam memini me legisse mala morte mortuum qui libenter opera charitatis exercuit. ad Nepot.

Luk. 16. 9.

Εὐὰ φιλήνθρωπον ἐ-  
γνώμην, καὶ νῦν ἡδὲ αὖ  
μειδῶν κοινωτῆσαι τῷ  
ἐργατοῦν αὐτοῦ.

Εὐερ-

*everlasting habitations* : When faith fails, and chastity is uselesse, and temperance shall be no more, then charity shall bear you upon wings of Cherubims, to the eternal mountain of the Lord. *I have been a lover of mankind, and a friend, and mercifull, and now I expect to communicate in that great kindnesse which he shewes, that is, the great God and Father of men and mercies* : said Cyrus the Persian on his death-bed.

I do not mean this should onely be a death-bed Charity, any more than a death-bed Repentance ; but it ought to be the charity of

Da dum tempus habes, tibi propria sit manus hares;  
Auferet hoc nemo quod dabis ipse Deo.

our life and healthfull years ; a parting with portions of our goods then, when we can keep them: when we not first kindle our lights when we are to descend into our houses of darknesse, or bringing a glaring torch suddenly to a dark room, that will amaze the eye, and not delight it, or instruct the body ; but if our Tapers have in their constant course descended into their grave, crowned all the way with light, then let the death-bed-charity be doubled and the light burn brightest when it is to deck our herse. But concerning this I shall afterwards give account.

#### SECT. IV.

*General considerations to inforce, the former practises.*

**T**Hese are the General instruments of preparation, in order to a holy death: it will concern us all to use them *diligently* and *speedily*

speedily; for *we must be long in doing that which must be done but once*; and therefore we must begin betimes, and lose no time; especially since it is so great a venture, & upon it depends so great a state. *Seneca* said well, There is no Science or Art in the world so hard as to live and die well: The professors of other arts are vulgar and many, but he that knows how to doe this businesse is certainly instructed to eternity. But then let me remember this, that a wise person will also put most upon the greatest interest. Common prudence will teach us this. No man will hire a General to cut wood, or shake hay with a Scepter, or spend his soul and all his faculties upon the purchase of a cockleshell, but he will fit instruments to the dignity and exigence of the design; and therefore since heaven is so glorious a state, and so certainly designed for us, if we please, let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenuous faculties toward the arriving thither, wheither *if we do come* every minute will infinitely pay for all the troubles of our whole life: *If we do not*, we shall have the reward of fools\*, an unpitied and an upbraided misery.

To this purpose I shall represent the state of dying and dead men in the devout words of some of the Fathers of the Church, whose sense I shall exactly keep, but change their order; that by placing some of their dispersed meditations into a chain, or sequel of discourse, I may with their precious stones make an *Union*, and compose them into a jewel; for

Quo | spe |  
fieri non po-  
test fiat diu.  
Seneca.

Nullius rei  
quàm vive e  
difficilior est  
scientia  
professores  
aliam ar-  
tium vulgo  
multique  
sunt.  
Seneca.

Nunc ratio  
nulla est re-  
standi nulla  
facultas,  
Eternas  
quoniam |  
pœnas in  
morte ti-  
mendum.  
Lucret.

\*Virtutem  
videant in-  
tabescantq;  
relicta.



for though the meditation is plain and easie, yet it is affectionate, and material, and true, and necessary.

*The circumstances of a dying mans sorrow and danger.*

When the sentence of death is decreed, and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accents of the agony, and last contentions of the soul, and the reluctancies and unwillingnesses of the body. The fore-head wash'd with a new and stranger baptism, besmeared with a cold sweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholesome smook; the eyes dim as a sullied mirror, or the face of heaven, when God shews his anger in a prodigious storm; the feet cold, the hands stiff, the Physicians despairing, our friends weeping, the rooms dressed with darkness and sorrow, and the exterior parts betraying what are the violences which the soul and spirit suffer; the nobler part like the lord of the house, being assaulted by exterior rudeness, and driven from all the outworks; at last, faint and weary, with short and frequent breathings, interrupted with the longer accents of sighs, without moisture, but the excrescencies of a spilt humour, when the pitcher is broken at the cistern; it retires to its last fort, *the heart* whither it is pursued and stormed, and beaten out, as when the barbarous Thracian sacked the

Nilus.

the glory of the Grecian Empire. Then calamity is great, and sorrow rules in all the capacities of man: then the mourners weep, because it is civil, or because they need thee, or because they fear, but who suffers for thee with a compassion sharper as is thy pain? Then the noise is like the faint eccho of a distant valley, and few hear, and they will not regard thee, who seemest like a person void of understanding, and of a departing interest. *Verè tremendum est mortis sacramentum*. But these accidents are common to all that die, and when a special providence shall distinguish them, they shall die with easie circumstances; but as no piety can secure it, so must no confidence expect it, but wait for the time, and accept the manner of the dissolution. But that which distinguishes them is this.

He that hath lived a wicked life, if his conscience be alarmed, and that he does not die like a Wolf, or a Tigre without sense or remorse of all his wildness, and his injury, his beastly nature, and desert, and untilld manners, if he have but sense of what he is going to suffer, or what he may expect to be his portion, then we may imagine the terrour of their abused fancies, how they see affrighting shapes, and because they fear them they feel the gripes of Devils, urging the unwilling souls from the kinder and fast embraces of the body, calling to the grave and hasting to judgement, exhibiting great bills of uncanceled crimes, awaking and amazing the conscience, breaking all their hope in pieces, and making faith uselesse and terrible, because the malice was great and the charity

E

was

S. Chryso-  
stomus.

Ephraim  
Syrus,

was none at all. Then they look for some to have pity on them, but there is no man. No man dares be their pledge, No man can redeem their soul, which now feels what it never feared. Then the tremblings and the sorrow, the memory of the past sin, and the fear of future pains, and the sense of an angry God, and the presence of some devils consign him to the eternal company of all the damned and accursed spirits: then they want an Angel for their guide, and the Holy Spirit for their comforter, and a good conscience for their testimony, and Christ for their advocate, and they die and are left in prisons of earth or air, in secret and undiscerned regions to weep and tremble, and infinitely to fear the coming of the day of Christ; at which time they shall be brought forth to change their condition into a worse, where they shall for ever feel more than we can believe or understand.

But when a good man dies, one that hath lived innocently, or made joy in Heaven at his timely and effective repentance, and in whose behalf the holy Jesus hath interceded prosperously, and for whose interest the Spirit makes interpellations with groans and sighs unutterable, and in whose defence the Angels drive away the Devils on death-bed, because his sins are pardoned, and because he resisted the Devil in his life time, and fought successfully, and persevered unto the end, then the joyes break forth through the clouds of sicknesse, and the conscience stands upright, and confesses the glories of God, and owns so much integrity that it can hope for pardon, and obtain it too: Then the sorrows of the sicknesse,

sicknesse, and the flames of the Feaver, or the faintnesse of the consumption do but untie the soul from its chain, and let it go forth, first into liberty, and then to glory; for it is but for a little while that the face of the skie was black, like the preparations of the night, but quickly the cloud was torn, and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watry eye, and then shine without a tear; but it is an infinite refreshment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his lust, the noblest sacrifice to God in which he most delights, that we have given him our wills, and killed our appetites for the interests of his services; then all the trouble of that is gone, and what remains is a portion in the inheritance of Jesus, of which he now talkes no more as a thing at distance, but is entring into the possession. When the veil is rent, and the prison doors are open at the presence of Gods Angel, the soul goes forth full of hope, sometimes with evidence, but alwayes with certainty in the thing, and instantly it passes into the throngs of Spirits, where angels meet it singing, and the Devils flock with malicious & vile purposes, desiring to lead it away with them into their houses of sorrow: there they see things which they never saw, and hear voices which they never heard: there the Devils charge them with many sins, And the Angels remember that themselves rejoiced when they were repented of. Then the devils aggravate and describe all the circumstances of the sin, and calum-

S. Martyrion  
S. Eustratius  
Martyr.

*117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* 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*615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* 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*947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

nies, and the Angels bear the soul forward still, because their Lord doth answer for them: Then the Devils rage and gnash their teeth: they see the soul chaste and pure, and they are ashamed: they see it penitent, and they despair: they perceive that the tongue was restrained and sanctified, and then hold their peace: Then the soul passes forth and rejoices; passing by the Devils in scorn and triumph, being securely carried into the bosom of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared, and then they shall feast and sing, rejoice and worship for \* ever and ever. Fearful and formidable to unholy persons is the first meeting with spirits in their separation. But the victory which holy souls receive by the mercies of Jesus Christ, and the conduct of Angels, is a joy that we must not understand till we feel it: and yet which by an early and a persevering piety we may secure: but let us enquire after it no further because it is secret.

### CHAP. III.

Of the state of sickness, and the temptations incident to it, with their proper remedies.

#### S E C T. I.

*Of the state of sickness.*

**A**Dams sinne brought death into the world, and man did die the same day in which he sinned, according as God had

had threatned : he did not die , as death is taken for a separation of soul and body : that is not death properly , but the ending of the last act of death : just as a man is said to be *borne* when he ceases any longer to be *borne* in his mothers womb. But whereas to man was intended a life long and happy , without sickness, sorrow, or infelicity , and this life should be lived here or in a better place, and the passage from one to the other should have been easie , safe and pleasant, now that man sinned, he fell from that state to a contrary.

If *Adam* had stood he should *not alwayes* have lived in this world ; for this world was not a place capable of giving a dwelling to all those myriads of men and women which should have been born in all the generations of infinite and eternal ages ; for so it must have been , if man had not died at all , nor yet have removed hence at all : Neither is it likely that mans innocence should have lost to him all possibility of going thither, where the duration is better, measured by a better time, subject to fewer changes, and which is now the reward of a returning vertue, which in all natural senses is less than innocence, save that it is heightened by Christ to an equality of acceptation with the state of innocence. But so it must have been , that his innocence should have been punished with an eternall confinement to this state, which in all reason is the less perfect, the state of a traveller, not of one possessed of his inheritance. It is therefore certain Man should have changed his abode : for so did *Enoch*, and so did *Elias*.

and so shall all the world that shall be alive at the day of judgement : *They shall not die but they shall change* their place and their abode, their duration and their state , and all this without death.

That death therefore which God threatned to *Adam*, and which passed upon his posterity, is not the going out of this world, but *the manner of going*. If he had staid in innocence, he should have gone from hence placidly, and fairly, without vexatious and afflictive circumstances ; he should not have died by sickness, misfortunes, defect, or unwillingness ; but when he fell then he began to die ; *the same day*, (so said God :) and that must needs be true, and therefore it must mean, that upon that very day he fell into an evill and dangerous condition ; a state of change and affliction ; then death began, that is, the man began to die, by a natural diminution, and aptness to disease and misery. His first state was and should have been (so long as it lasted) a happy duration ; His second was a daily and miserable change ; and this was the dying properly.

This appears in the great instance of *damnation*, which in the style of Scripture is called eternal death ; not because it kills or ends the duration, it hath not so much good in it ; but because it is a perpetual infelicity ; change or separation of soul and body is but accidental to death. Death may be with, or without either : but the formality, the curse and the sting of death, that is, misery, sorrow, fear, diminution, defect, anguish, dishonour, and whatsoever is miserable , and affective in

Prima quæ  
vitam de-  
dit, hora  
carpsit.

Hercul. Fur.

Nascentes  
morimur, fi-  
nisq; ab o-  
rigine pen-  
det.

Manil.



in nature, that is death : death is not an action, but a whole state and condition; and this was first brought in upon us by the offence of one man.

But this went no further, then thus to subject us to temporal infelicity. If it had proceeded so as was supposed, Man had been much more miserable; for man had more then one original sin in this sense: and though this death entred first upon us by *Adams* fault, yet it came nearer unto us, and increased upon us by the sins of more of our forefathers. For *Adams* sin left us in strength enough to contend with humane calamities for almost a thousand years together. But the sins of his children, our forefathers, tooke off from us half the strength about the time of the flood; and then fell from 500 to 250. & from thence to 120. and from thence to threescore and ten, so often halving it, till it is almost come to nothing. But by the sins of men in the severall generations of the world, *death*, that is, misery and disease, is hastened so upon us, that we are of a contemptible age; and because we are to die by suffering evils, and by the daily lessening of our strength and health; this death is so long a doing, that it makes so great a part of our short life useles and unserviceable, that we have not time enough to get the perfection of a single manufacture; but ten or twelve generations of the world must go to the making up of one wise man, or one excellent Art: and in the succession of those ages, there happens so many changes and interruptions, so many warrs and violencies, that seven years fightings sets a whole King-

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Manil.

in nature, that is death : death is not an action, but a whole state and condition ; and this was first brought in upon us by the offence of one man.

But this went no further, then thus to subject us to temporal infelicity. If it had proceeded so as was supposed, Man had been much more miserable ; for man had more then one original sin in this sense ; and though this death entred first upon us by *Adams* fault, yet it came nearer unto us, and increased upon us by the sins of more of our forefathers. For *Adams* sin left us in strength enough to contend with humane calamities for almost a thousand years together. But the sins of his children, our forefathers, tooke off from us half the strength about the time of the flood ; and then fell from 500 to 250. & from thence to 120. and from thence to threescore and ten, so often halving it, till it is almost come to nothing. But by the sins of men in the severall generations of the world, *death*, that is, misery and disease, is hastened so upon us, that we are of a contemptible age ; and because we are to die by suffering evils, and by the daily lessening of our strength and health ; this death is so long a doing, that it makes so great a part of our short life useles and unserviceable, that we have not time enough to get the perfection of a single manufacture ; but ten or twelve generations of the world must go to the making up of one wise man, or one excellent Art : and in the succession of those ages, there happens so many changes and interruptions, so many warrs and violencies, that seven years fightings sets a whole King-

dom back in learning and vertue, to which they were creeping, it may be a whole age.

And thus also we doe evill to our posterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all they to theirs, who by sins caused God to shorten the life, and multiply the evils of mankind: and for this reason it is the world grows worse and worse, because so many original sins are multiplied, and so many evils from Parents descend upon the succeeding generations of men, that they derive nothing from us but original misery.

But he who restored the law of Nature, did also restore us to the condition of Nature; which being violated by the introduction of death, Christ then repaired when he suffered and overcame death for us: that is, he hath taken away the unhappines of sickness, and the sting of death, and the dishonour of the grave, of dissolution and weakness, of decay and change; and hath turned them into acts of favour, into instances of comfort, into opportunities of vertue; Christ hath now knit them into rosaries, and coronets, he hath put them into promises and rewards, he hath made them part of the portion of his elect: they are *instruments*, and *earnests*, and *securities*, and *passages* to the greatest perfection in humane nature, and the Divine promises. So that it is possible for us now to be reconciled to sicknesse; *It came in by sin, and therefore is cured when it is turned into vertue*, and although it may have in it the uneasiness of labour, yet it will not be uneasy as sin, or the restlessness of a discomposed conscience: If therefore

therefore we can well manage our state of sickness, *that we may not fall by pain; as we usually do by pleasure*, we need not tear; for no evill shall happen to us.

## SECT. II.

*Of the first temptation proper to the state of sicknesse; Impatience.*

**M**EN that are in health are severe exactors of patience at the hands of them that are sick, and they usually judge it not by terms of relation, between God and the suffering man; but between him and the friends that stand at the bed-side. It will be therefore necessary that we truly understand to what duties and actions the patience of a sick man ought to extend.

1. Sighes and groans, sorrow and prayers, humble complaints and dolorous expressions are the sad accents of a sick mans language; *Ejulatory questu, gemitu, fremitu, ressonando multum flebiles voces refert Cic. Tule.* for it is not to be expected that a sick man should act a part of patience with a countenance like an Orator, or grave like a Dramatick person. It were well if all men could bear an exterior decencie in their sicknesse, and regulate their voice, their face, their discourse, and all their circumstances by the measures and proportions of comelinesse and satisfaction to all the standers by. But this would better please them then assist him; the sick man would do more good to others, then he would receive to himself.

2. Therefore silence, and still composures, and not complaining, are no parts of a sick mans duty; they are not necessary parts of patience.

Conceden-  
dum est igi-  
mentu.

patience : We finde that *David rored for the very disquietnesse of his sicknesse* ; and he lay *chattering like a swallow*, and *his throat was dry* with calling for help upon his God. That's the proper voice of sickness; and certain it is, that the proper voices of sickness are expressly *vocal* and *petitory* in the ears of God, and call for pity in the same place, as the cries and oppressions of Widows & Orphans doe for vengeance upon their persecutors, though they say no Collect against them. For there is *the voice of man*, and there is *the voice of the disease*, and God hears both ; And the louder the disease speaks; there is the greater need of mercy and pity, and therefore God wil the sooner hear it. *Abels bloud had a voice*, and cried to God; and *humility hath a voice*, and cries so loud to God, that it *pierces the clouds*; & so hath every sorrow, & every sickness; and when a man cries out, and complains

Flagrantior et quo  
non debet dolor esse viri,  
magis vulnere major;

Ju. Sat. 13.

but according to the sorrows of his pain, it cannot be any part of a culpable impatience, but an argument for pity

3. Some mens senses are so subtile, and their perceptions so quick and full of relish, and their spirits so active, that the same load is double upon them, to what it is to another person : and therefore comparing the expressions of the one to the silence of the other, a different judgement cannot be made concerning their patience : Some natures are querulous and melancholy, and soft, and nice, and tender, and weeping, and expressive : others are fullen, dull, without apprehension, apt to tolerate and carry burdens : & the crucifixion

of our Blessed Saviour falling upon a delicate and virgin body, of curious temper, and strict, equall composition, was naturally more full of torment then that of the ruder theeves, whose proportions were courser and uneven.

4. In this case it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable than an even temper in our whole life, and in every action: but this evenness cannot be kept unlesse every man follows his own nature, without striving to imitate the circumstances of another; and what is so in the thing it self, ought to be so in our judgements concerning the things. We must not call any one impatient if he be not silent in a fever as if he were asleep, or as if he were dull, as *Herods* son of *Athens*.

5. Nature in some cases hath made cryings out, and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions when they threw their fatall nets that they might load their enemy with the snares and weights of death; they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them: so it is in the durance of some sharp pains, the complaints and shriking; the sharp groans, and the tender accents send forth the afflicted spirits; and force a way that they may ease their oppression and their load, that when they have spent

Omnino si quicquam est decorum, nihil est profecto magis, quam æquabilitas universæ vitæ, tum singulorum actionum: quam autem conservare non possis, si aliorum naturam imitans omittas tuam.

Quia proinde fundenda voce omne corpus tenditur, venitq. plaga vehementior.

Cic. Tusc.

some



Conceden-  
dum est igi-  
mentu.

patience : We finde that *David rored for the very disquietnesse of his sicknesse* ; and he lay *chattering like a swallow*, and *his throat was dry* with calling for help upon his God. That's the proper voice of sickness; and certain it is, that the proper voices of sicknesse are expressly *vocal* and *petitory* in the ears of God, and call for pity in the same place, as the cries and oppressions of Widows & Orphans doe for vengeance upon their persecutors, though they say no Collect against them. For there is *the voice of man*, and there is *the voice of the disease*, and God hears both ; And the louder the disease speaks; there is the greater need of mercy and pity, and therefore God wil the sooner hear it. *Abels bloud had a voice*, and cried to God; and *humility hath a voice*, and cries so loud to God, that it *pierces the clouds*; & so hath every sorrow, & every sickness: and when a man cries out, and complains

Flamantior æquo  
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5. Nature in some cases hath made cryings out, and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions when they threw their fatall nets that they might load their enemy with the snares and weights of death; they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them: so it is in the durance of some sharp pains, the complaints and shriekings, the sharp groans, and the tender accents send forth the afflicted spirits; and force a way that they may ease their oppression and their load, that when they have spent

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Quia proinde fundenda voce omne corpus intenditur, ut neque plaga vehementer oritur. Cic. Tullius.

Some

some of their sorrows, by a fallly forth, they may return better able to fortifie the heart. Nothing of this is a certain-sign, much less *an action* or *part* of impatience; and when our blessed Saviour suffered his last, and sharpest pang of sorrow, *he cried out with a loud voice*; and resolved to die, and did so.

### SECT. III.

#### Constituent or integrall parts of Patience.

**T**HAT we may secure our patience, we must take care that *our complaints be without despair*. Despair sins against the reputation of Gods goodnesse, and the efficacy of all our old experience: By despair we destroy the greatest comfort of our sorrows, and turn our sicknesse into the state of Devils, and perishing souls. No affliction is greater than despair, for that is it which makes hell fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervals of sicknesse with a worse torture; it makes all spiritual arts uselesse, and the office of spiritual comforters and guides to be impertinent.

Against this, *hope* is to be opposed; and its proper acts as it relates to the vertue and exercise of patience are; 1. Praying to God for help and remedy; 2. Sending for the guides of souls; 3. Using all holy exercises and acts of grace, proper to that state: which who so does hath not the impatience of despair; every man that is patient hath hope in God in the day of his sorrows.

2. Our complaints in sicknesse must be *without murmur*. Murnur sins against Gods providence and government : by it we grow rude, and like the falling Angels, displeased at Gods supremacy : and nothing is more unreasonable ; it talks against God, for whose glory all speech was made ; it is proud and phantastick, hath better opinions of a sinner then of the Divine Justice, and would rather accuse God than himself.

Against this is opposed that part of patience which resignes the man into the hands of God ; saying with old Eli, *It is the Lord, let him do what he will*; and [*Thy will be done in earth as it is in heaven* ] and so by admiring Gods Justice and wisdoms, does also dispose the sick person for receiving Gods mercy ; & secures him the rather in the grace of God. The proper acts of this part of patience are,  
 1. To confesse our sins and our own demerits,  
 2. It increases and exercises humility. 3. It loves to sing praises to God, even from the lowest abyſſe of humane misery.

3. Our complaints in sicknesse must be *without peevishnesse*. This sins against civility, and that necessary decency, which must be used towards the ministers and assistants. By peevishnesse we increase our own sorrowes, and are troublesome to them that stand there to ease ours. It hath in it harshnesse of nature, and ungentlenesse, wilfulnesse, and phantastick opinions, morosity and incivility.

Against it are opposed obediense, tractability, easinesse of perswasion, aptnesse to take counsel. The acts of this part of patience are, 1. To obey our Physicians. 2. To treat  
 our

our persons with respect to our present necessities. 3. Not to be ungentle, and uneasy to the ministers, and nurses that attend us; But to take their diligent and kinde offices as sweetly as we can, and to bear their indiscretions, or unhandsome accidents contentedly and without disquietnesse within, or evil language, or angry words without. 4. Not to use unlawfull means for our recovery.

If we secure these particulars, we are not lightly to be judged of, by noises & postures, by colours and images of things, by paleness, or tossings from side to side. For it were a hard thing that those persons who are loaden with the greatest of humane calamities, should be strictly tyed to ceremonies and forms of things. He is patient that calls upon God, that hopes for health or heaven; that believes God is wise & just in sending him afflictions; that confesses his sins and accuses himself, and justifies God: that expects God will turn this into good: that is civill to his Physitians and his servants: that converses with the guides of souls, the ministers of religion: and in all things submits to Gods will: & would use no indirect means for his recovery: but had rather be sick and die, then enter at all into Gods displeasure.

#### SECT. IV.

*Remedies against impatience, by way of consideration.*

**A**S it happens concerning death, so it is in sicknesse which is deaths handmaid. It hath the fate to suffer calumny and reproach, and

and hath a name worse than its nature.

1. For there is no sicknesse so great but children endure it, & have naturall strengths to bear them out quite through the calamity, what period soever nature hath allotted it. Indeed they make no reflexions upon their sufferings, and complain of sicknesse with an uneasy sigh, or a naturall grone, but consider not what the sorrowes of sickness mean: and so bear it by a direct sufferance, and as a pillar bears the weight of a roof: But then why cannot we bear it so too? For this which we call a reflexion upon, or a considering of our sicknesse, is nothing but a perfect instrument of trouble, and consequently a temptation to impatience. It serves no end of nature, it may be avoided, and we may consider it onely as an expression of Gods Anger, and an emissary, or procurator of repentance. But all other considering it, except where it serves the purposes of medicine and art, is nothing, but under the colour of reason, an unreasonable device to heighten the sicknesse, and increase the torment. But then as

children want this act of reflex perception, or reasonable sense whereby their sicknesse becomes lesse pungent and dolorous: so also do they want the helps of reason, whereby they should be able to support it. For certain it is, reason was as well given us to harden our spirits, and stiffen them in passions and sad accidents, as to make us bending and apt for action: and if in men God hath heightened the faculties of apprehension, he

*Præterea delirus inersque  
videri,*

*Dum mea delectant mala  
me vel denique fallant,*

*Quàm sapere & ringi,  
Hor. lib. 2. ep. 2.*

*hath.*

hath increased the auxiliaries of reasonable strengths; that Gods rod, and Gods staffe might go together, and the beam of Gods countenance may as well refresh us with its light, as scorch us with its heat. But poor children that endure so much, have not inward supports & refreshments to bear them through it, they never heard the sayings of old men, nor have been taught the principles of severe philosophy, nor are assisted with the results of a long experience, nor know they how to turn a sicknesse into vertue, and a Peaver into a reward: nor have they any sense of favours, the remembrance of which may alleviate their burden: and yet nature hath in them teeth and nails enough to scratch, and fight against the sicknesse, and by such aids as God is pleased to give them, they wade thorough the storm and murmur not: and besides this yet, although infants have not such brisk perceptions upon the stock of reason, they have a more tender feeling upon the accounts of sense, and their flesh is as uneasie by their naturall softnesse and weak shoulters, as ours by our too forward apprehensions: Therefore bear up: either you or I,

Στῆθε δὲ πλῆξας κραδίην  
ἠνεπαυε μέθεα.

Τέτλαθε δὲ κραδίην, καὶ κυντ-  
ρὸν ἄλλο πάλ' ἔτλητε.

*Ulysses apud Hom.*

or some man wiser, and many a woman weaker then us both, or the very children have endured worse evil than this that is upon thee now.

That sorrow is hugely tolerable which gives it smart but by instants and smallest proportions of time: No man at once feels the sicknesse of a week, or of a whole day: but the smart of an instant: and still every



portion of a minute, feels but its proper share : and the last groan ended all the sorrow of its peculiar burden : And what minute can that be, which can pretend to be intolerable ? and the next minute is but the same as the last : and the pain flows like the drops of a river, or the little shreds of time : and if we do but take care of the present minute, it cannot seem a great charge, or a great burden ; but that care will secure our duty, if we still but secure the present minute.

3. If we consider how much men can suffer if they list : and how much they do suffer for great and little causes, and that no causes are greater than the proper causes of patience in sickness (that is, necessity and religion) we cannot without huge shame to our nature, to our persons, and to our manners complain of this tax and impost of nature. The experience added something to the old Philosophy. When the *Gladiators* were exposed naked to each others short swords, and were to cut each others souls away in portions of flesh, as if their forms had bin as divisible as the life of worms: they did not sigh or groan, it was a shame to decline the blow, but according to the just measures of art. The women that saw the wound shrieked out: and he that receives it holds his peace. They did not only stand bravely, but would also fall so; and when he was down, scorn'd to shrink his head, when the insolent conquerer came to lift it from his shoulders: and yet this man

*Quis mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modo stetit, verum etiam decubuit turpiter?*

*Tusc. Q. lib. 2.*

man in his first design, onely aimed at liberty, and the reputation of a good fencer: and when he sunk down he saw he could onely receive honour of a bold man: the noise of which he shall never hear, when his ashes were crammed in his narrow Urne. And what can we complain of the weakness of our strengths, or the pressures of diseases, when we see a poor souldier stand in a breach almost starved with cold and hunger: and his cold apt to be relieved onely by the heats of Anger, a Feaver or a fired musket? and his hunger slackened by a greater pain, and a huge fear? this man shall stand in his armes & wounds, *patiens luminis atq; solis*, pale and faint, weary and watchfull: and at night shall have a bullet pulled out of his flesh, & shivers from his bones, and endure his mouth to be sewed up from a violent rent to its own dimension, and all this for a man whom he never saw, or if he did, was not noted by him: but one that shall condemn him to the gallows if he runs from all this misery. It is seldom that God spends such calamities upon men, as men bring upon themselves, & suffer willingly. But that which is most considerable, is, that any passion and violence upon the spirit of man makes him able to suffer huge calamities, with a certain constancy, and an unwearied patience. *Scipio Africanus* was wont to commend that saying in *Xenophon*, that the same labours of warfare were easier far to a General then to a common souldier, because he was supported by the huge appetites of honour, which made his hard marches nothing but steppings forward, and reaching at a triumph. Did not the

the Lady of *Sabinus* for others interest bear twins privately and without groaning? Are not the labours and cares, the spare diet, and the walking nights of covetous & adulterous, of ambitious and revengefull persons, greater sorrowes, and of more smart then a Feaver, or the short pains of child-birth? what will not tender women suffer to hide their shame? and if vice, and passion, lust, and inferiour appetites can supply to the tenderest persons strengths, more then enough, for the sufferance of the greatest naturall violences, can we suppose that honesty, and religion, and the grace of God are more nice, tender, and effeminate?

4. Sicknesse is the more tolerable because it cures very many evils, and takes away the sense of all the crosse fortunes which amaze the spirits of some men, and transport them certainly beyond all the limits of patience. Here all losses and disgraces, domestick cares and publick evils, the apprehensions of pity, and a sociable calamity, the fears of want, and the troubles of ambition, ly down & rest upon the sick mans pillow. One fit of the stone takes away from the fancies of men, all relations to the world and secular interests: at least they are made dull and flat, without sharpnesse and an edge.

And he that shall observe the infinite variety of troubles which afflict some busie persons, and almost all men in very busie times, will think it not much amisse that those huge numbers were reduced to certainty, to method, and an order, & there is no better compendium for this, than that they be reduced

to one. And a sick man seems so unconcerned in the things of the world, that although this separation be done with violence; yet it is no otherwise then all noble contentions are, and all honours are purchased, and all vertues are acquired, and all vices mortified, and all appetites chastised, and all rewards obtained: there is infallibly to all these a difficulty and a sharpnesse annexed, without which there could be no proportion between a work and a reward. To this adde, that sicknesse does not take off the sense of secular troubles, and worldly cares from us, by imploying all the perceptions, and apprehensions of men; by filling all faculties with sorrow, and leaving no room for the lesser instances of troubles, as little rivers are swallowed up in the Sea: But sicknesse is a messenger of God, sent with purposes of abstraction and separation, with a secret power and a proper efficacie to draw us off from unprofitable and uselesse sorrows: and this is effected partly by reason that it represents the uselesse of the things of this world, and that there is a portion of this life in which honours and things of the world cannot serve us to many purposes, partly by preparing us to death, and telling us that a man shall descend thither whence this world cannot redeem us, and where the goods of this world cannot serve us.

5. And yet after all this, sicknesse leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a healthlesse body, and a sad disease do seldome make men weary

weary of this world: but still they would faine  
finde an excuse to live. The gout, the stone,  
and the toothach, the *sciatica*, sore eyes, and  
an aking head, are evils indeed: But such,  
which rather than die, most men are willing  
to suffer, and *Mecenas* added also a wish, ra-  
ther to be crucified than to die: and though  
his wish was low, timorous, and base, yet we  
find the same desires in most men, dressed up  
with better circumstances. It was a cruell  
mercy in *Tamerlan* who commanded all the  
leprous persons to be put to death, as we  
knock some beasts quickly on their head, to  
put them out of pain, and lest they should  
live miserably; the poor men would rather  
have endured another leprosie, & have more  
willingly taken two diseases than one death:  
therefore *Cæsar* wondered that the old crazed  
souldier begged leave he might kill himself,  
and asked him, *Dost thou think then to be  
more alive than now thou art?* We do not die  
suddenly, but we descend to death by steps,  
and slow passages: and therefore men (so  
long as they are sick) are willing to pro-  
ceed and go forward in the finishing that sad  
mployment. Between a disease and death,  
there are many degrees, and all those are like  
the reserves of evil things, the declining of e-  
very one of which is justly reckoned amongst  
those good things, which alleviate the sick-  
nesse and make it tolerable. Never account  
that sicknesse intolerable, in which thou hadst  
rather remain, than die: And yet if thou hadst  
rather die than suffer it, the worst of it that  
can be said is this, that this sicknesse is worse  
than death; that is, it is worse than that  
which

Debilem fa-  
cito manu,  
debilem pe-  
de, coxa, lu-  
bricos quate  
dentes, vita  
dum super-  
est, bene est,

Hanc mihi,  
vel acutam,  
si das, susti-  
neo crucem  
Sen-ep. 101,

which is the best of all evils, and the end of all troubles; and then you have said no great harm against it.

Improbæq;  
Tigresin-  
dulgent pa-  
tientiam  
flagello.

Impiger &  
fortis virtu-  
te coacta.

6. Remember that thou art under a super-vening necessity. *Nothing is intolerable that is necessary*; and therefore when men are to suffer a sharp incision, or what they are pleased to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this sicknesse upon thee by the condition of Nature, (for every flower must wither and droop) it is also bound upon thee by special providence, and with a design to try thee, and with purposes to reward and to crown thee. These cords thou canst not break; and therefore lie thou down gently, and suffer the hand of God to do what he please, that at least thou mayest swallow an advantage, which the care and severe mercies of God forces down thy throat.

Cerno equidem gemina con-  
stratos morte Philippos,  
Thessalique rogos & funera  
gentis Ibræ.

\*Rara est in  
nobilitate  
senectus.

7. Remember that all men have passed this way, and the bravest, the wisest, and the best men, have been subject to sicknesse and sad diseases, and it is esteemed a prodigy, that a man should live to a long age and not be sick, and it is recorded for a wonder concerning *Xenophilus* the Musician, that he lived to 106. years of age in a perfect and continuall health: \*No story tells us the like of a Prince, or a great or a wise person; unlesse we have a minde to believe the tales concerning *Nestor* and the *Eubæan Sibyl*, or reckon *Cyrus* of Persia, or *Masmissa* the Mauritanian to be rivals of old age, or that *Argantonius* the Tartesian King did really outstrip that

that age, according as his story tells, reporting him to have reigned 80, years, and to have lived 120. Old age, and healthfull bodies are seldome made the appendages to great fortunes: & under so great, & so universall precedents, so common fate of men, he that will not suffer his portion, deserves to be something else than a man, but nothing that is better.

\* Cicero de senect.

8. We finde in story that many Gentiles who walked by no light but that of reason, opinion, and humane examples, did bear

\* Ferre quam sortem patientur omnes, nemo recusat.

their sicknesse nobly, & with great contempt of pain, and with huge interests of vertue. When Pompey came from Syria, and called at Rhodes, to see Posidonius the Philosopher, he found him hugely afflicted with the gout, and expressed his sorrow, that he could not hear his Lectures from which by this pain he must needs be hindred. Posidonius told him, but you may bear me for all this; & he discours'd excellently in the midst of his tortures, even then, when the torches were put to his feet, That nothing was good but what was honest; and therefore nothing could be an evill if it were not criminall, and summed up his Lectures with this saying, O pain, in vain dost thou attempt me; For I will never confesse thee to be an evill as long as I can honestly bear thee. And when Pompey himself was desperately sick at Naples, the Neapolitans wore crowns and triumphed; and the men of Puteoli came to congratulate his sicknesse, not because they loved him not, but because it was the custome of their countrey to have better opinions of sickness than we have. The boyes of Sparta would at their Altars endure whip-

Tusc. l. 2.  
Cum facies doloris admoveantur.



whipping till their very intrails saw the light thorow their torn flesh; and some of them to death, without crying or complaint. *Cæsar* would drink his portions of *Rhubarb* rudely mixt, and unfitly allayed with little sippings, and tasted the horror of the medicine, spreading the loathsomenesse of his Physick so, that all the parts of his tongue and palate might have an entire share: and when *C. Marinus* suffered the veins of his leg to be cut out for the curing of his gout, and yet shrunk not, he declared not only the rudeness of their physick, but the strength of a mans spirit, if it be contracted and united, by the aids of reason or Religion, by resolution or any accidentall harshness, against a violent disease.

Tantum do-  
luerunt,  
quantū do-  
loribus se in-  
feruerunt.  
S. Aug.

9. All impatience howsoever expressed, is perfectly uselessto all purposes of ease, but hugely effective to the multiplying the trouble, and the impatience and vexation is another, but the sharper disease of the two; it does mischief *by it self*, and mischief *by the disease*. For, *men grieve themselves as much as they please*, and when by Impatience they put themselves into the retinue of sorrows, they become solemn mourners. For so have I seen the rayes of the Sun or Moon dash upon a brazen vessel whose lips kissed the face of those waters that lodged within its bosome,

Cœurore seges virens sic cres-  
cunt riguis tristis floribus,  
Urget lachryma lachrymam;  
Fœcundusque sui se numerat  
dolor:  
Quem fortuna semel virum  
udo degenerem lumine vi-  
derit,  
Illum sæpe ferit.

but being turned back and sent off with its smooth pretences or rougher waftings, it wandered about the room and beat upon the roof, and stil doubled its heat and motion: So is a sickness and a sorrow entertained

tained by an unquiet and a discontented man, turned back either with anger, or with excuses; but then the pain passes from the stomach to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to consideration, from thence to sorrow, and at last ends in Impatience, and uselesse murmur, and all the way the man was impotent and weak: but the sicknesse was doubled and grew imperious and tyrannicall over the soul and body. *Massurius Sabinus* tells, that the image of the goddesse *Angerona* was with a muffler upon her mouth placed upon the Altar of *Volupia*, to represent that those persons who bear their sicknesses and sorrows without murmur, shall certainly passe from sorrow to pleasure, and the ease and honours of felicity; but they that with spite and indignation bite the burning coal, or shake the yoke upon their necks, gall their spirits & fret the skin, and hurt nothing but themselves.

10. Remember that this sicknesse is but for a short time; If it be sharp, it will not last long: if it be long, it will be easie and very tolerable. And although *S. Eadsmo* Archbishop of *Canterbury* had twelve years of sicknesse, yet all that while he ruled his Church prudently, gave example of many vertues, and after his death was inrolled in the Calender of Saints, who had finished their course prosperously. Nothing is more unreasonable then to intangle our spirits in wildenesse, and amazement, like a Partridge fluttering in a net, which she breaks not, though she breaks her wings.

## SECT. V.

*Remedies against Impatience by way  
of exercise.*

**T**He fittest instrument of esteeming sicknesse easily tolerable, is to remember that which indeed makes it so: and that is, that God doth minister proper aids and supports to every of his servants whom he visits with his rod. He knows our needs, he pities our sorrows, he relieves our miseries, he supports our weaknesse, he bids us ask for help, and he promises to give us all that, & he usually gives us more; and indeed it is observable, that no story tels of any godly man, who living in the fear of God fell into a violent and unpardoned impatience in his naturall sicknesse, if he used those means which God and his holy Church have appointed. We see almost all men bear their last sicknesse *with sorrows* indeed, but *without violent passions*; and unlesse they fear death violently, they suffer the sicknesse with some indifferency; and it is a rare thing to see a man who enjoyes his reason in his sicknesse, to expresse the proper signes of a direct and solemn impatience. For when God layes a sicknesse upon us, he seizes commonly on a mans spirits, which are the instruments of action and businesse; and when they are secured from being tumultuous, the sufferance is much the easier: and therefore sicknesse secures all that which can do the man mischief. It makes him tame and passive, apt for suffering, and confines him to an unactive condition. To which if we adde, that

that God then commonly produces fear, and all those passions which naturally tend to humility, and poverty of spirit, we shall soon perceive by what instruments God verifies his promise to us, (which is the great security for our patience, and the easinesse of our condition) that *God will lay no more upon us than he will make us able to bear, but together with the affliction he will finde a way to escape*: Nay, if any thing can be more than this; we have two or three promises, in which we may safely lodge our selves, and rouse from off our thorns and find ease and rest: God hath promised to be with us in our trouble, and to be with us in our prayers, and to be with us in our hope and confidence.

1 Cor. 10. 13.

Psal. 9. 9.

Jam. 1. 1.

Psal. 31. 19.

24.  
Psal. 31. 21.

22.

2. Prevent the violence and trouble of thy spirit by an act of thanksgiving: for which in the worst of sicknesses thou canst not want cause, especially if thou remembrest that this pain is not an eternall pain. *Blesse God for that*: But take heed also lest you so order your affairs, that you passe from hence to an eternall sorrow. If that be hard, this will be intolerable: But as for the present evil, a few dayes will end it.

3. Remember that thou art a man, and a Christian: as the Covenant of nature hath made it necessary, so the Covenant of grace hath made it to be chosen by thee, to be a suffering person: either you must renounce your Religion, or submit to the impositions of God, and thy portion of sufferings. So that here we see our advantages, and let us use them accordingly. The barbarous and warlike Nations of old could fight well and willingly, but could

not bear sickness manfully. The Greeks were cowardly in their fights, as most wise men are, but because they were learned & well taught, they bore their sickness with patience and severity. The *Cimbrians* and *Celtiberians* rejoyce in battel like Gyants, but in their diseases they weep like Women. These according to their institution and designs had un-equall courages, and accidentall fortitude; but since our Religion hath made a *covenant of sufferings*: and the great businesse of our lives is *sufferings*, and most of the vertues of a Christian are *passive graces*, and all the promises of the Gospel are passed upon us, through *Christs Crosse*, we have a necessity upon us to have an equall courage in all the variety of our sufferings: for without an universall fortitude we can do nothing of our duty.

4. Resolve to do as much as you can: for certain it is, we can suffer very much, if we list: and many men have afflicted themselves unreasonably by not being skilful to consider how much their strength and state could permit; and our flesh is nice and imperious, crafty to perswade reason, that she hath more necessities than indeed belong to her, and that she demands nothing superfluous: suffer as much in obedience to God as you can suffer for necessity or passion, fear or desire. And if you can for one thing, you can for another, and there is nothing wanting but the minde. Never say, *I can do no more, I cannot endure this*. For God would not have sent it, if he had not known thee strong enough to abide it; onely he that knows thee well already,

ready,

ready, would also take this occasion to make thee know thy self. But it will be fit that you pray to God to give you a discerning spirit, that you may rightly distinguish *just necessity* from *the flattery* and fondnesse of flesh and blood.

5. Propound to your eyes and heart the example of the holy Jesus upon the Crosse; he endured more for thee than thou canst either for thy self or him: and remember that if we be put to suffer, and do suffer *in a good cause*; or *in a good manner*, so that in any sense your sufferings be conformable to his sufferings, or can be capable of being united to his, we shall reign together with him. *The high way of the Crosse* which the King of sufferings hath troden before us, is the way to *ease*, to a *kingdome*, and to *felicity*.

6. The very suffering is a title to an excellent inheritance: for, *God chastens every son whom he receives*, and if we be not chastised, *we are bastards and not sons*: and be confident, that although God *often* sends pardon without correction, yet he *never* sends correction without pardon, unlesse it be thy fault: and therefore take every or any affliction as an earnest peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can send as its instrument or condition. Suffer therefore God to choose his own circumstances of adopting thee, and be content to be under discipline when the reward of that is, *to become the Son of God*: and by such afflictions he hewes and breaks thy body, first dressing it to funerall, &c.

then preparing it for immortality : and if this be the effect or the design of Gods love to thee ; let it be occasion of thy love to him : and remember that the truth of love is hardly known , but by somewhat that puts us to pain.

7. Use this as a punishment for thy sins ; and so God intends it most commonly ; that is certain ; if therefore thou submittest to it, thou approveest of the divine judgement : and no man can have cause to complain of any thing but of himself ; if either he believes God to be just , or himself to be a sinner : If he either thinks he hath deserved Hell , or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the last instance , and the last opportunity that ever God will give thee to exercise any vertue, to do him any service , or thy self any advantage ; be carefull that thou loseest not this : for to eternall ages, this never shall return again.

9. Or if thou peradventure shalt be restored to health, be carefull that in the day of thy thanksgiving thou mayest not be ashamed of thy self, or having behaved thy self poorly and weakly upon thy bed : it will be a sensible and excellent comfort to thee, and double upon thy spirit , if when thou shalt worship God for restoring thee, thou shalt also remember that thou didst do him service in thy suffering, and tell that God was hugely gracious to thee in giving thee the opportunity of a vertue, at so easie a rate as a sicknesse , from which thou didst recover.

10. Few men are so sick , but they believe that



that they may recover: & we shall seldom see a man lie down with a perfect perswasion that it is his last hour: for many men have been sicker, and yet have recovered: but whether thou dost or no, thou hast a vertue to exercise, which may be a handmaid to thy patience. *Epaphroditus* was sick, sick unto death, and yet God had mercy upon him: and he hath done so to thousands, to whom he found it usefull in the great order of things; and the events of universall providence. If therefore thou desirest to recover, here is cause enough of hope: and hope is designed in the arts of God and of the Spirit, to support patience. But if thou recoverest not, yet there is something that is matter of joy naturally, and very much spiritually if thou belongest to God, and joy is as certain a support to patience, as hope: & it is no small cause of being pleased, when we remember that if we recover not, our sicknesse shall the sooner sit down in rest and joy. For recovery by death, as it is easier and better than the recovery by a sickly health, so it is not so long in doing: it suffers not the tediousnesse of a creeping restitution, nor the inconvenience of Surgeons and Physicians, watchfulnesse and care, keepings in, and suffering trouble, fears of relapse and the little reliques of a storm.

II. While we hear or use, or think of these remedies, part of the sicknesse is gone away, and all of it is passing. And if by such instruments we stand armed and ready dressed before-hand, we shall avoid the mischiefs of amazements and surprize;

Nulla mihi nova nunc facies izopinaq; surgit,  
Omnia præcepti atq; animo  
mecum ante revolve.

*Virgil. lib. 6.*

while

while the accidents of sicknesse were such as were expected, and against which we stood in readinesse, with our spirits contracted, instructed and put upon the defensive.

12. But our patience will be the better secured, if we consider that it is not violently tempted by the usuall arrests of sicknesse; for patience is with reason demanded while the sicknesse is tolerable; that is, so long as the evil is not too great; but if it be eligible, and have in it some degrees of good, our patience will have in it lesse difficulty, and the greater necessity. This therefore will be a new stock of consideration. *Sicknesse is in many degrees eligible to many men, and to many purposes.*

## SECT. VI.

### *Advantages of sicknesse.*

1. **I** Consider one of the great felicities of heaven consists in an immunity from sin: then we shall love God without mixtures of malice, then we shall enjoy without envy; then we shall see fuller vessels running over with glory, and crowned with bigger circles, & this we shall behold without spilling from our eyes (those vessels of joy and grief) any signe of anger, trouble or a repining spirit: our passions shall be pure, our charity without fear, our desire without lust, our possessions all our own, and all in the inheritance of Jesus, in the richest soil of Gods eternal kingdom. Now half of this reason which makes heaven so happy by being innocent, is also in the

the state of sicknesse, making the furrowes of old age smooth, and the groans of a sick heart, apt to be joined to the musick of Angels, and though they sound harsh to our untuned ears, and discomposed Organs, yet those accents must needs be in themselves excellent which God loves to hear, and esteems them as *prayers*, and *arguments of pity*, instruments of mercy and grace, and preparatives to glory.

In sicknesse, the soul begins to dresse herself for immortality, and first she unties the strings of vanity that made her upper garment cleave to the world and sit uneasie. First she puts off the light and phantastick summer robe of lust and wanton appetite, and as soon as that *Cestus*, that lascivious girdle is thrown away, then the reins *chasten us and give us warning in the night*: then that which called us formerly to serve *the manlinesse of the body*, and *the childishnesse of the soul*, keeps us waking, to divide the hours with the intervals of prayer, and to number the minutes with our penitentiall groans: then the flesh sits uneasily and dwells in sorrow, and then the spirit feels it self at ease, freed from the petulant solicitations of those passions which in health were as busie & as restless as atoms in the sun, alwayes dancing, and alwayes busie, and never sitting down till a sad night of grief and uneasinesse draws the vail, and lets them die alone in secret dishonour.

2. Next to this, *the soul by the help of sicknesse knocks off the fetters of pride and vainer complacencies*. Then she draws the curtains and stops the light from com-

Nunc festinatos nimium ti-  
bi sentit honores  
Atque lauriferæ damnat.  
Syllana juvenæ.

*Lucan. lib. 8.*

ing in, and takes the pictures down, those phantastick images of self-love, and gay remembrances of vain opinion, and popular noises. Then the

Spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardnesse of fancy, and allaying the vapours of conceit and factious opinions. For humility is the soules grave into which she enters, not to die, but to meditate and interre some of its troublesome appendages. There she sees the dust, and feels the dishonours of the body, and reads the Register of all its sad adherencies, and then she layes by all her vain reflexions, beating upon her CrySTALL and pure mirrour from the fancies of strength and beauty, and little decayed prettinesses of the body, and when in sicknesse we forget all our knotty discourses of Philosophy, and a Syllogisme makes our head ake, and we feel our many and loud talkings served no lasting end of the soul, no purpose that now we must abide by; and that the body is like to descend to the land, where all things are forgotten, then she layes aside all her remembrances of applauses, all her ignorant confidences, and cares onely to know *Christ Jesus and him crucified*, to know him plainly, and with much heartinesse, and simplicity: And I cannot think this to be a contemptible advantage; for ever since man tempted himself by his impatient desires of knowing, and being as God, Man thinks it the finest thing in the world to know much, and therefore is hugely apt to esteem himself better than his brethren, if he knows.

knows some little impertinencies, and them imperfectly, and that with infinite uncertainty: But God hath been pleased with a rare art to prevent the inconveniencies apt to arise by this passionate longing after knowledge; even by giving to every man a sufficient opinion of his own understanding; and who is there in the world that thinks himself to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wise enough, and every man believes his own opinion the soundest, and if it were otherwise, men would burst themselves with envy, or else become irrecoverable slaves to the talking & disputing man. But when God intended this permission to be an antidote of envy, and a satisfaction & allay to the troublesome appetites of knowing, and made that this universal opinion by making men in some proportions equall should be a keeper out, or a great restraint to slavery and tyranny respectively, Man (for so he uses to do) hath turned this into bitterness: for when nature had made so just a distribution of understanding, that every man might think he had enough, he is not content with that, but will think he hath more than his brother: and whereas it might well be employed in restraining slavery, he hath used it to break off the bands of all obedience, & it ends in pride and schismes, in heresies and tyrannies: and it being a spiritual evil, it grows upon the soul with old age and flattery, with health and the supports of a prosperous fortune, now besides the direct operations of the Spirit, & a powerful grace, there is in nature left to us no remedy for this evil,

evil, but a sharp sickness, or an equall sorrow, and allay of fortune, and then we are humble enough to ask counsel of a despised Priest, & to think that even a common sentence from

Ubi jam validis quassatum  
est viribus ævi  
Corpus, & obtulis ceciderunt  
viribus artus,  
Claudicat ingenium, delirat  
linguaque mensque.

Lucr. 1. 3.

the mouth of an appointed comforter streams forth more refreshment than all our own wiser and more reputed discourses. Then our understandings and our bodies peeping thorow their own breaches see their shame & their dishonour, their dangerous follies, and their huge deceptions, and they go into the clefts of the mock, and every little hand may cover them.

3. Next to these; *As the soul is still undressing, she takes off the roughness of her great & little angers, & animosities*, & receives the oil of mercies, and smooth forgiveness, fair interpretations, and gentle answers, designs of reconcilement, and Christian atonement in their places. For so did the wrestlers in *Olympus*, they stripped themselves of all their garments, and then anointed their naked bodies with oil, smooth & vigorous, with contracted nerves and enlarged voice, they contended vehemently, till they obtained their victory, or their ease; and a crown of Olive, or a huge pity was the reward of their fierce contentions. Some wise men have said, that anger

Quatenus exoidi penitus vitium ira,  
Cetera item nequeunt stultis  
hærentia.

Hor. lib. 1. sat. 3.

is never quite cured; but God that hath found out remedies for all diseases, hath so ordered the circumstances of man, that

in worser sort of men, anger & great indignation consume & shrivel into little peevishness & uneasie accents of sickness, & spend themselves in trifling instances : and in the better and more sanctified, it goes off in prayers, and alms, and solemn reconciliation : And however the temptations of this state, such I mean which are proper to it, are little and inconsiderable : the man is apt to chide a servant too bitterly, and to be discontented with his nurse, or not satisfied with his Physitian, and he rests uneasie and (poor man) nothing can please him ; and indeed these little undecencies must be cured and stopped, least they run into an inconvenience. But sickness is in this particular a little image of the state of blessed souls, or of *Adams* early morning in Paradise, free from the troubles of lust, and violencies of anger, and the intricacies of ambition, or the restlessness of covetousness. For though a man may carry all these along with him into his sickness, yet there he will not finde them, and in despite of all his own malice, his soul shall finde some rest from labouring in the galleys, and baser captivity of sin : and if we value those moments of being in the love of God, and in the kingdom of grace, which certainly are the beginnings of felicity, we may also remember that the not sinning actually, is one step of innocence ; and therefore that state is not intolerable, which by a sensible trouble, makes it in most instances impossible to commit those great sins, which make death, hell, and horrid damnations. And then let us but adde this to it, that God sends sicknesses, but he never



never causes sin; that God is angry with a sinning person, but never with a man for being sick; that sin causes God to hate us, and sickness causes him to pity us; that all wise men in the world choole trouble rather than dishonour; affliction rather then baseness; and that sickness stops the torrent of sinne; and interrupts its violence; and even to the worst men, makes it to retreat many degrees; we may reckon sickness amongst good things, as we reckon Rhubarb, and Aloes, and child-birth, and labour, and obedience, and discipline: These are unpleasant, and yet safe; they are troubles in order to blessings, or they are securities from danger, or the hard choices of a lesse and more tolerable evil.

4. Sickness is in some sense eligible, because it is the opportunity and the proper

\* Nolo quod cupio statim  
tenere,  
Nec video iam mihi placere pa-  
rata,  
Petron.

scene of exercising \* some virtues. It is that agony in which men are tried for a crown; and if we remember what glorious things are spoken of *the grace of faith*, that it is the life of just men, the restitution of *the dead in trespasses and sins*, the justification of a sinner, the support of the weak, the confidence of the strong, the magazine of promises, and the title to very glorious rewards; we may easily imagine that it must have in it a work and a difficulty in some proportion answerable to so great effects. But when we are bidden to believe strange propositions, we are put upon it when we cannot judge, and those propositions have possessed our discerning faculties, and have made a partie there, and are become domestick before they come to be disputed, and

and then the articles of faith are so few, and are made so credible, and in their event and in their object are so useful and gaining upon the affections, that he were a prodigie of man and would be so esteemed, that should in all our present circumstances disbelieve any point of faith: and all is well as long as the Sun shines, and the fair breath of heaven gently wafts us to our own purposes. But if you will try the excellency, and feel the work of faith, place the man in a persecution, let him ride in a storm, let his bones be broken with sorrow, and his eyelids loosened with sickness, let his bread be dipped in tears, and all the daughters Musick be brought low; Let God commence a quarrel against him, and be bitter in the accents of his anger or his discipline, then God tries your faith. Can you then trust his goodness, and believe him to be a Father when you groan under his rod? Can you rely upon all the strange propositions of Scripture, & be content to perish if they be not true? Can you receive comfort in the discourses of death and heaven, of immortality, and the resurrection of the death of Christ, and conforming to his sufferings? Truth is, there are but two great periods, in which faith demonstrates it self to be a powerful and mighty grace; and they are, *persecution*, and *the approaches of death*, for *the passive part*: and *a temptation*, for *the active*. In the days of pleasure and the night of pain, faith is to fight her *agonisticon*, to contend for mastery: and faith overcomes all alluring and fond temptations to sin, and faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises we learn

learn to despise the world, choosing those objects which faith discovers; and by expectation of the same promises, we are comforted in all our sorrows, and enabled to look thorow and see beyond the cloud: but the vigour of it is pressed, and called forth, when all our fine discourses come to be reduced to practice.

For in our health and clearer dayes, it is easie

Mors ipsa beator inde est,  
Quod per cruciamina lethi  
Via panditur ardua iustis,  
Et ad astra doloribus itur.

Prud. hymn. in exeq.  
defunct.

to talk of putting trust in God: we readily trust him for life when we are in health; for provisions, when we have fair revenues; and for deliverance when we are

newly escaped; but let us come to sit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the storm arise, and the keels tosse till the cordage crack, or that all our hopes bulge under us, and descend into the hollownesse of sad misfortunes; then can you believe, when you neither hear, nor see, nor feel any

Virtutes a-  
vidæ pericu-  
li monstrant.  
quàm non  
pœniteat  
tanto pretio  
æstimasse  
virtutem.

Senec.

thing but objections? This is the proper work of sickness: faith is then brought into the theatre, and so exercised, that if it abides but to the end of the contention, we may see that work of faith which God will hugely crown. The same I say of hope, and of charity, or the love of God, and of patience, which is a grace produced from the mixtures of all these: they are virtues which are greedy of danger. And no man was ever honoured by any wise or discerning person for dining upon Persian Carpets, nor rewarded with a crown for being at ease. It was the fire that did honour to *Matius Scevola*, poverty made *Fabritius* famous, *Rutilius* was made excellent

by

by banishment, *Regulus* by torments, *Socrates* by prison, *Cato* by his death: and God hath crowned the memory of *Job* with a wreath of glory, because

Non enim hilaritate, nec lascivia, nec risu, aut joco comite levitatis, sed sapientiam tristes firmitate & constantia sunt beati.

*Cic. de fin. l. 2.*

he sate upon his dunghill wisely and temperately: and his pangs and his groans mingled with praises & justifications of God, pleased him like an Anthem sung by Angels in the morning of the resurrection. God could not choose but be pleased with the delicious accents of Martyrs, when in their tortures they cryed out nothing but [*Holy Jesus*] and [*Blessed be God*] & they also themselves who with a hearty designation to the Divine pleasure can delight in Gods severe dispensation, will have the transportations of Cherubims, when they enter into the joyes of God. If God be delicious to his servants when he smites them, he will be nothing but ravishments and extasies to their spirits when he refreshes them with overflowings of joy in the day of recompences.

Nihil infelicius eo, cui nihil unquam contrigit adversi. Non licuit illi se experiri.

*Senec.*

*No man is more miserable then he that hath no adversity;* that man is not tried whether he be good or bad, and God never crowns those virtues which are only *faculties*, and *dispositions*: but every act of virtue is an ingredient into reward. And we see many children fairly planted, whose parts of nature were never dressed by art, nor called from the furrows of their first possibilities by discipline, and institution, and they dwell for ever in ignorance, and converse with beasts: and yet if they had been dressed and exercised, might have stood

at

at the chairs of Princes, or spoken parables amongst the rulers of cities? Our vertues are but in the seed, when the grace of God comes upon us first: but this grace must be

— Illa seges votis respon-  
det avari

Agricolæ, his quæ solem, bis  
frigora sensit

Virgil. Georg. 1.

thrown into broken furrowes, and must *twice feel the cold*, and *twice feel the heat*, and be softened with storms and show-  
ers, and then it will arise into

fruitfulness and harvests: and what is there in the world to distinguish vertues from dishonours, or the valour of *Cæsar* from the softness of the Egyptian Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any thing but sensuality, if it were the entertainment of our senses and fond desires; and *Apicius* had been the noblest of all the Romans, if feeding a great appetite and despising the severities of temperance had been the work and proper employment of a wise man. But otherwise do fathers, and otherwise doe mothers handle their children: These soften them with kisses and imperfect noises, with the pap and breast-

Languent per inertiam  
saginata, nec labore  
tantum, sed mole &  
ipso sui onere defi-  
ciunt.

Senec.

Callum per injurias  
ducunt,

milk of soft endearments, they rescue them from Tutors, and snatch them from discipline, they desire to keep them fat and warm, and their feet dry, and their bellies full; and then the children govern, and crie, and prove fools, and troublesome, so long as the feminine republick does endure. But fathers because they design to have their children wise and valiant, apt for

for counsel, or for arms, send them to severe governments, and tie them to study, to hard labour, and afflictive contingencies. They rejoyce when the bold boy strikes a lion with his hunting spear, and shrinks not when the beast comes to affright his early courage. Softnesse is for slaves and beasts, for minstrels and useles persons, for such who cannot ascend higher than the state of a fair oxe, or a servant entertained for vainer offices: But the man that designs his son for nobler employments, to honours, and to triumphs, to Consular dignitie and presidences of counsels, loves to see him pale with study, or panning with labour, or hardned with sufferance or eminent by dangers: and so God dresses us for heaven. He loves to see us struggling with a disease, and resisting the Devil, and contesting against the weaknes of nature, and against hope to beleive in hope, resigning our selves to Gods wil, praying him to choose for us, and dying in all things but *faith* and its blessed consequents, *ut ad officium cum periculo sumus prompti*; and the danger and the resistance shall endear the office. For so have I known the boisterous north winde passe thorow the yeilding air, which opened its bosome and appeased its violence by entertaining it with easie compliance in all the regions of its receptions. But when the same breath of heaven hath been checked with the stiffnesse of a tower, or the united strength of a wood, it grew mighty and dwelt there, and made the highest branches

Us fit luminais atque  
aqua celestis patiens  
latus.

Modestia filiorum de-  
lectantur, vernularum  
licentia & canum non  
puerorum.

Vetus ut amittit vires  
nisi robore densa  
Occurrunt silva, spacio  
diffusus inani.

*Lucan.*

Marcet sine  
adversario  
virtus.

Latius est  
quoties mag-  
no tibi con-  
stat homi-  
num.

stoop, and make a smooth path for it on the top of all its glories : So is sicknesse, and so is the grace of God. When sicknesse hath made the difficultie, then Gods grace hath made a triumph, and by doubling its power hath created new proportions of a reward ; and then shews its biggest glory, when it hath the greatest difficulty to master, the greatest weaknesses to support, the most busie temptations to contest with : for so God loves that *his strength should be seen in our weaknesse*, and our danger. Happy is that state of life in which our services to God are the dearest and the most expensive.

5. Sicknesse hath some degrees of eligibility at least by any after choice ; because to all persons which are within the possibilities and state of pardon, it becomes a great instrument of pardon of sins. For as God seldom rewards here and hereafter too : so it is not very often that he punishes in both states. In great and final sins he doth so ; but we finde it expressed onely in the case of the sin against the holy Ghost, *which shall never be forgiven in this world, nor in the world to come*, that is, It shall be punished in both worlds, and the infelicities of this world shall but usher in the intolerable calamities of the next. But this is in a case of extremity, and in sins of an unpardonable malice : In those lesser stages of death which are deviations from the rule, and not a destruction and perfect antinomy to the whole institution ; God very often smites with his rod of sicknesse, that he may not for ever be slaying the soul with eternall death. *I will visite their offences with*



with the rod, and their sin with scourges: Nevertheless my loving kindnesse will I not utterly take from him: nor suffer my truth to fail. And there is in the New Testament a delivering over to Satan, and a consequent buffeting for the mortification of the flesh indeed; but that the soul may be saved in the day of the Lord. And to some persons the utmost processe of Gods anger reaches but to a sharp sicknesse, or at most, but to a temporall death, and then the little momentany anger is spent, and expires in rest, and a quiet grave. Origen, S. Augustin and Cassian say concerning Ananias and Sapphira, that they were slain with a sudden death, that by such a judgement their sin might be punished, and their guilt expiated, and their persons reserved for mercy in the day of judgment. And God cuts off many of his children from the land of the

living: and yet when they are numbered amongst our dead, he finds them in the book of life, written among those that shall live to him for ever: and thus it happened to many new Christians in the Church of Corinth for the little undecencies, and disorders in the circumstances of receiving the holy Sacrament. S. Paul sayes, [that many amongst them were sick, many were weak, and some were fallen asleep] He expresses the divine anger against those persons in no louder accents; which according to the style of the

1 Cor. 5. 5.  
1 Tim. 1. 20.

Digni erant in hoc saeculo recipere peccatum suum, ut mundiorem excant ab hac vita, mandati castigatione sibi illata per mortem communem, quoniam credentes erant in Christum.

S. Aug. l. 3. c. 11. contr. Parmen. & Cassian. collat. 6. c. 11.

1 Cor. 11. 30.

New Testament where all the great transactions of duty and reproof are generally made upon the stock of *Heaven*, and *Hell* is plainly a *reserve*, and a *period* set to the declaration of Gods wrath. For God knows that the torments of hell are so horrid, so insupportable a calamity, that he is not easie and apt to cast those souls, which he hath taken so much care, and hath been at so much expence to save, into the eternal never dying flames of Hell, lightly, for smaller sins, or after a fairly begun repentance, and in the midst of holy desires to finish it: But God takes such penalties, and exacts such fines of us, which we may pay, *salvo contentamento* saving the main stake of all, even our *precious souls*. And therefore S. *Augustine* prayed to God in his penitentiall sorrows. *Here O Lord, burn and cut my flesh that thou mayest spare me for ever.* For so said our blessed Saviour, *Every sacrifice must be seasoned with salt, and every sacrifice must be burnt with fire*, that is, we must abide in the state of grace, and if we have committed sins, we must expect to be put into the state of affliction, and yet the sacrifice will send up a right and untroubled cloud, and a sweet smell to join with the incense of the Altar, where the eternal Priest offers a never ceasing sacrifice. And now I have said a thing against which there can be no exceptions, and of which no just reason can make abatement. For when sicknesse which is the condition of our nature is called for, with purposes of redemption: when we are sent to death to secure eternal life, when God strikes us that he may spare us, it shews that

that we have done things which he essentially hates, and therefore we must be smitten with the rod of God: but *in the midst of judgement God remembers mercy*, and makes the rod to be medicinall, and like the rod of God in the hand of *Aaron* to shoot forth buds, & leaves, and Almonds, hopes, and mercies, and eternal recompences in the day of restitution. This is so great a good to us, if it be well conducted in all the chanel of its intencion and design, that if we had put off the objections of the flesh with abstractions, contempts and separations, so as we ought to do, it were as earnestly to be prayed for, as any gay blessing that crowns our cups with joy, and our heads with garlands and forgetfulness, but this was it which I said, that this may, nay that it ought to be chosen, at least by an *after election*: for so said *S. Paul*, *If we judge our selves, we shall not be condemned of the Lord*, that is, if we judge our selves worthy of the sickness: if we acknowledge and confesse Gods justice in smiting us, if we take the rod of God in our own hands, & are willing to imprint it in the flesh, *we are workers together with God*, in the infliction, and then the sickness beginning, and being managed in the vertue of repentance, and patience, and resignation, and charity, will end in peace and pardon and justification, and consignation to glory. That I have spoken truth, I have brought Gods Spirit speaking in Scripture for a witness. But if this be true, there are not many states of life that have advantages which can out-weigh this great instrument of security to our small condition. *Moses died at the mouth of the Lord,*

Lord, said the story : *he died with the kisses of the Lords mouth*, (so the Chaldee Paraphrase) it was the greatest act of kindnesse that God did to his servant *Moses*; *he kissed him and he died* : But I have some things to observe for the better finishing this consideration.

1. All these advantages and lessenings of evil in the state of sickness are only upon the stock of vertue, and Religion. There is nothing can make sickness in any sense eligible, or in many senses tolerable but onely the grace of God : that onely turns sickness into easinesse and felicity, which also turns it into vertue. For whosoever goes about to comfort a vitious person when he lyes sick upon his bed, can onely discourse of the necessities of nature, of the unavoidableenesse of the suffering, of the accidental vexations and increase of torments by impatience, of the fellowship of all the sons of *Adam*, and such other little considerations, which indeed if sadly reflected upon, and found to stand alone, teach him nothing, but the degree of his calamity, and the evil of his condition, and teach him such a patience, and minister to him such a comfort which can onely make him to observe decent gestures in his sickness, and to converse with his friends and standers by, so as may do them comfort, and ease their funeral and civil complaints; but do him no true advantage. For all that may be spoken to a beast when he is crowned with

*Hec elementia non paratur arte, Sed norunt qui serviunt leones.*

*Si latus aut renes morbo tentantur acuto;*

*Quare fugam morbo. Vis recte vivere? quis non?*

*Si virtus hoc una potest dare, fortis omittis*

*Hoc age deliciis.*

*Mor. l. i. ep. 6.*

with hair-laces, and bound with fillets to the Altar, to bleed to death to appease the anger of the Deity, and to ease the burden of his Relatives. And indeed what comfort can he receive, whose sickness as it looks back is an effect of Gods indignation, & fierce vengeance, and if it goes forward, & enters into the gates of the grave, is the beginning of a sorrow that shall never have an ending. But when the sickness is a messenger sent from a chastising Father; when it first turns into degrees of innocence, and then into virtues, and thence into pardon, this is no misery, but such a method of the Divine Oeconomy, and dispensation, as resolves to bring us to heaven without any new impositions, but meerly upon the stock and charges of nature.

2. Let it be observed that these advantages which spring from sickness, are not in all instances of virtue, nor to all persons. Sickness is the proper scene for patience, & resignation, for all the passive graces of a Christian, for faith and hope, and for some single acts of the love of God. But *sickness is not a fit station for a penitent*; and it can serve the ends of the grace of *repentance* but *accidentally*: Sickness may \* begin a repentance, if God continues life, & if we cooperate with the divine grace: or sickness may help to alleviate the wrath of God, and to facilitate the pardon, if all the other parts of this duty be performed in our healthful state; so that it may serve at the entrance in, or at the going out. But sickness at no hand is a good stage to represent all the substantial parts of this duty: 1. It invites to it,

\*Nec tamen  
putaverant  
ad rem per-  
tinere ubi  
inciperent  
quod placu-  
erat ut fie-  
ret.

2. It makes it appear necessary, 3. It takes off the fancies of vanity. 4. It attempereth the spirit, 5. It cures hypocrisie, 6. It tames the fumes of pride. 7. It is the school of patience, 8. And by taking us from off the brisker relishes of the world, it makes us with more gust to taste the things of the Spirit: and all this, only when God fits the circumstances of the sicknesse, so as to consist with acts of reason, consideration, choice, and a present and reflecting minde: which then God sends when he means that the sicknesse of the body should be the cure of the soul. But let no man so rely upon it as by designe, to trust the beginning, the progresse and the consummation of our piety, to such an estate which for ever leaves it imperfect: and though to some persons it adds degrees, and ministers opportunities, and exercises single acts with great advantage, *in passive graces*, yet it is never an intire or sufficient instrument for the change of our condition from the state of death to *the liberty, and life of the sons of God*.

3. It were good if we would transact the affairs of our souls with noblenesse and ingenuity, and that we would by an early and forward religion prevent the necessary arts of the Divine providence. It is true that God cures some by incision, by fire and torments, but these are ever the more obstinate and more unrelenting natures. Gods providence is not so afflictive and full of trouble as that it hath placed sickness and infirmity amongst things simply necessary; and in most persons it is but a sickly and an effeminate vertue which is imprinted upon our spirits with fears and

Neq; tam  
adversa un-  
quam vide-  
batur ab o-  
pere suo pro-  
videntia, ut  
debili: asin-  
ter optima  
inventa fit.

and the sorrows of a feaver, or a peevish consumption. It is but a miserable remedy to be beholding to a sicknesse for our health, and though it be better to suffer the losse of a finger, than that the arm and the whole body should putrifie, yet even then also it is a trouble and an evil to lose a finger. He that mends with sicknesse pares the nails of the beast, when they have already torn off part of the flesh: But he that would have a sickness become a cleare and an entire blessing, a thing indeed to be reckoned among the good things of God, and the evil things of the world, must lead an holy life, and judge himself with an early sentence, and so order the affairs of his soul, that in the usual method of Gods saving us, there may be nothing left to be done, but that such vertues should be exercised which God intends to crown: and then, as when the *Athenians* upon a day of battle with longing and uncertain soules sate in their Common-Hall expecting what would be the sentence of the day, at last received a messenger, who only had breath enough left him to say, [*We are conquerours*] and so died; so shall the sick person, who hath fought a good fight, and kept the faith, and onely waits for his dissolution, and his sentence, breath forth his spirit, with the accents of a Conquerour; and his sicknesse, and his death shall onely make the mercy and the vertue more illustrious.

But for the sicknesse it self: if all the calumnies were true concerning it, with which it is aspersed, yet it is far to be preferred before the most pleasant sin, and before a great secular businesse, and a temporal care: and



some men wake as much in the foldings of the softest beds, as others on the crosse : and sometimes the very weight of sorrow, and the weariness of a sickness presses the spirit into slumbers and the images of rest, when the intemperate or the lustfull person rolls upon his uneasie thorns, and sleep is departed from his eyes. Certain it is, *some sickness is a blessing*. Indeed, blindness were a most accursed thing, if no man were ever blinde, but he whose eyes are pulled out with tortures, or burning basins ; and if sickness were alwayes a testimony of Gods anger, and a violence to mans whole condition, then it were a huge calamity : but because God sends it to his servants, to his children, to little infants, to Apostles and Saints, with designs of mercy, to preserve their innocence, to overcome temptation, to try their vertue, to fit them for rewards ; it is certain, that sickness never is an evill, but by our own faults ; and if we will do our duty, we shal be sure to turn it into

Detestabilis  
erit cecitas  
sinemo ocu-  
los perdidit  
nisi cui  
eruerunt.

Memineris ergo maximos  
dolores morte finiri, par-  
vos habere multa interval-  
la requietis, medium  
nos esse dominos.

*Cicero.*

a blessing. If the sickness be great, it may end in death ; and the greater it is, the sooner ; and if it be very little, it hath great intervals of rest ; if it be between both, we may be Masters of it, and by serving the ends of Providence serve also the perfective end of humane nature, and enter into the possession of everlasting mercies.

The summ is this ; He that is afraid of pain, is afraid of his own nature ; and if his fear be violent, it is a sign his patience is none at all ; and an impatient person is not ready

ready dressed for heaven. None but suffering, humble; and patient persons can go to heaven: and when God hath given us the whole stage of our life to exercise all the active virtues of Religion, it is necessary in the state of virtues that some portion and period of our lives be assigned to passive graces; for patience, for Christian fortitude, for resignation, or conformity to the Divine will. But as the violent fear of sicknesse makes us impatient, so it will make our death without comfort and without religion: and we shall goe off from our stage of actions and sufferings, with an unhandsome exit, because we were willing to receive the kindnesse of God when he expressed it as we listed: But we would not suffer him to be kinde and gracious to us in his own method, nor were willingly to exercise and improve our virtues at the charge of a sharp Feaver, or a lingring consumption. *Wo be to the man that hath lost patience, for what will he do when the Lord shall visit him?*

Ecclu 2.14.

S E C T. VII.

*The second temptation proper to the state of sicknesse; Fear of Death, with its remedies.*

**T**HERE is nothing which can make sicknesse un sanctified, but the same also will give us cause to fear death. If therefore we so order our affairs and spirits, that we do not fear death, our sickness may easily become our advantage, and we can then receive counsel, and consider, and do those acts of vertue, which are in that state the proper services of

God: and such which men in bondage and fear are not capable of doing, or of advices how they should, when they come to the appointed dayes of mourning. And indeed if men would but place their design of being happy in the nobleness, courage and perfect resolutions of doing handsome things, and passing through our unavoidable necessities, in the contempt and despight of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after heaven, it is certain they could not be made miserable by chance and change, by sicknesse and death. But we are so softened and made effeminate with delicate thoughts and meditations of ease, and brutish satisfactions, that if our death comes, before we have seized upon a great fortune, or enjoy the promises of the fortune-tellers, we esteem our selves to be robbed of our

\* Mentiris juvenem, tinctis,  
Dentine, capillis,  
Tam subito corvus qui modo  
do cygnus eras.  
Non omnes fallis, scit te  
Proserpina canum,  
Personam capiti detrahet  
ista tuo.

Mar. l. 3. ep. 43.

goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence come those arts of protraction and delaying the significations of old age; thinking to deceive the world men couzen themselves, and by representing themselves youthfull, they certainly continue their vanity till *Proserpina* pull the perruke from their heads. We cannot deceive God and nature; for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes, which must cause the passing bell

bell to give warning to all the neighbors that thou art dead, and they must be so: and nothing can excuse or retard this: & if our death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 3000 years ago died unwillingly, and stopped death two dayes, or staid it

a week, what is their gain? *where is that week?* and poor spirited men use arts of protraction and make their persons pitiable, but their condition contemptible; being like the poor sinners at *Noahs* flood: the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer: and then they knew not how to get down, some crept upon the top branch of a tree, and some climbed up to a mountain, and staid it may be three dayes longer; but all that while they endured a worse torment than death; they lived with amazement, and were distracted with the ruines of mankind, and the horroure of an universal deluge.

Audet iter numeratque dies  
spatioque viarum  
Metitur vitam, torquetur  
morte futura.

*Hor. lib. 3. Od. 1.*

Τὶ γὰρ βροτῶν ἀνὴρ κακὸς με-  
μνημένος.  
Θύσσεν ὁ μέλλων τὸ χρόνον  
κέρδι' οὐ σίπας.

*Soph.*

Nihil est miseris elabitati-  
one volutantium quor-  
sum evadant, quantum sit  
illud quod restat aut quale?

*Seneca 17. ep. 102.*

*Remedies against the fear of death by way  
of consideration.*

1. God having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed *the Church* for a ship, and *Religion* to be the sterne: but there is no haven or port but death. Death

is that harbour whither God hath designed every one, that there he may find rest from the troubles of the world. How many of the noblest Romans have taken death for sanctuary, & have esteemed it less than shame or a mean dishonour! And *Cæsar* was cruel to *Domitius*

— Heu, quanto melius vel  
cade peracta.  
Parcere Romano potuit  
fortuna pudori!

Lucanus.

Captain of Corfinium, when he had taken the town from him, that he refused to sign his petition of death. Death would

have hid his head with honour, but that cruel mercy reserved him to the shame of surviving his disgrace. The holy Scripture giving an account of the reasons of the divine providence taking godly men from this world, and shutting them up in a hasty grave, sayes, that they are taken from the evils to come; and concerning our selves it is certain, if we had ten years ago taken seisure of our portion of dust, death had not taken us from good things, but from infinite evils, such which the Sun hath seldome seen. Did not *Priamus* weep oftner than *Troilus*? and happy had he been if he had died when his sons were living, and his kingdom safe, and houses full, and his city unburnt. It was a long life that made him miserable, and an early death onely could

Hæc omnia  
vidit inflam-  
mati. Iovis  
æram sangui-  
ne turpari.

— Sic longius ævum  
Destruit ingentes animas  
& vitæ superstes;  
Imperio nisi summa dies  
cum fine honorum  
Assuit & celeræ prævertit  
tristia leto,  
Dedecori est fortuna prior.

*Lucan. lib. 8.*

have secured his fortune; and it hath happened many times that persons of a fair life, and a clear reputation, of a good fortune, and an honourable name, have been tempted in their age to folly and vanity, have fallen under the disgrace of dotage, or into an unfortunate marriage, or have besotted

besotted themselves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingering and vexatious diseases, or lived to see their excellent parts buried, and cannot understand the wise discourses and productions of their younger years; In all these cases and infinite more, do not all the world say but it had been better this man had died sooner? But so have I known passionate women to shriek aloud when their nearest relatives were dying, and that horrid shriek hath stayed the spirit of the man a while to wonder at the folly, and represent the inconvenience; and the dying person hath lived one day longer, full of pain, amazed with an undermining spirit, distorted with convulsions, and only come again to act one scene more of a new calamity, and to die with less decency: so also do very many men, with passion and a troubled interest, they strive to continue their life longer, and it may be they escape this sickness and live to fall into a disgrace; they escape the storm, and fall into the hands of pirates, and instead of dying with liberty they live like slaves, miserable and despised, servants to a little time, & foolish admirers of the breath of their own lungs. *Paulus Æmilius* did handsomely reprove the cowardise of the King of *Macedon*, who begged of him for pities sake, and humanity, that having conquered him and taken his kingdom from him he would be content with that, & not lead him in triumph a prisoner to Rome. *Æmilius* told him he need not be beholding to him for that: himself might prevent that in despite of him. But the timorous King durst not die:

Mors illi  
n elius quā  
tu consult  
quidem  
-- quiscum  
ne secundis  
Trade e se  
fatis audet  
nisi morte  
arata?  
*Luc. 1. 8.*

But certainly every wise man wil easily believe that it had been better the Macedonian Kings should have died in battel, than protract their life so long, till some of them came to be Scriveners and Joyners at Rome: or that the Tyrant of Sicily better had perished in the Adriatick, than to be wasted to Corinth safely and there turn Schoolmaster. It is a sad calamity that the fear of death shall so imbecill mans courage and understanding, that he dares not suffer the remedy of all his calamities; but that he lives to say as *Liberius* did, *I have lived this one day longer than I should:* either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel so sharp and numerous. And when God sends his Angel to us with a scroll of death, let us look on it as an act of mercy, to prevent many sins and many calamities of a longer life; and lay our heads down softly, and go to sleep without wrangling like babies and froward children. *For a man (at least) gets this by death, that his calamities are not immortal.*

Nimirum  
haec die una  
plus vixi mi-  
hi quam vi-  
vendum fuit  
Hoc homo  
morte lucra-  
tur, ne ma-  
lum esset  
immortale.

*Naz.*

But I do not only consider death by the advantages of comparison, but if we look on it in it self, it is no such formidable thing, if we view it on both sides and handle it, and consider all its appendages.

2. *It is necessary, and therefore not intol-  
erable:* and nothing is to be e-  
steemed evil which God and Na-  
ture have fixed with eternal san-  
ctions. It is a law of God, it is  
a punishment of our sins, and it is  
the

Nihil in malis ducamus,  
quod sit à Diis immortalibus,  
vel à natura parente  
omnium constitutum.



the constitution of our nature.

Two differing substances were joyned together with the breath of God, and when that breath is taken away they part asunder and return to their severall principles: the soul to God our Father, the body to the earth our Mother, and what in all this is evill? Surely nothing but that we are men; nothing but that we were not born immortal: but by declining this change with great fashion, or receiving it with a huge natural fear, we accuse the Divine Providence of Tyranny, and exclaim against our natural constitution, and are discontent that we are men.

3. *It is a thing that is no great matter in it self*: if we consider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lysimachus* threatened *Theodorus* to kill him, he told him, that was no great matter to do, and he could do no more than the *Cantharides* could; a little flie could do as much.

4. *It is a thing that every one suffers, even persons of the lowest resolution, of the meanest vertue, of no breeding, of no discourse.* Take away but the pomps of death, the disguises and solemn bug-bears, the tinsell, and the actings by candle-light, and proper and phantastick ceremonies, the minstrels and the noise-makers, the women and the weepers,

Concretum fuit, discretum est, rediitque unde venerat, terra deorum, spiritus sursum. Quid ex his omnibus iniquum est? nihil.

Epichar.

Natura dedit usuram vite tanquam pecuniae; quid est ergo quod querere non repetat cum vult: eadem enim lege acceperas.

Senec.

the

the swoonings and the shriekings, the Nurses and the Physicians, the dark room and the Ministers, the kindred and the watchers, and then to die is easie, ready and quitted from its troublesome circumstances. It is the same harmless thing, that a poor shepherd suffered yesterday, or a maidservant to day, and at

*Vita est avidus quicquid non vult mundo secum per-  
ante mori.*

Sen. the same time in which you die, in that very night, a thousand creatures die with you, some wise men, and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to dye.

5. Of all the evils of the world, which are reproached with an evil character, death is the most innocent of its accusation. For when it is present it hurts no body; and when it is absent, 'tis indeed troublesome, but the trouble is owing to our fears, not to the affrighting and mistaken object: and besides this, if it were an evil, it is so transient that it passes like the instant, or undiscerned portion of the present time; and *either it is past, or it is not yet*; for just when it is, no man hath reason to complain, of so insensible, so sudden, so undiscerned a change.

6. It is so harmlesse a thing that no good man was ever thought the more miserable for dying but much the happier. When men saw the graves of *Calatinus*, of the *Servilii*, the *Scipio's*, the *Metelli*, did ever any man a-  
meng

*Tac. 70 Savoytes ex opa  
miserabilibus.*

*Bar est moriri: neque est  
melius morte in malis re-  
bus, miseris.*

*Plaut. Rud.*

*Aut fuit aut veniet, nihil  
est presentius illa:  
Morsque minus penz  
quam mora mortis ha-  
bet.*

mong the wisest Romans think them unhappy? And when *S. Paul* fell under the sword of *Nero*, and *S. Peter* died upon the crosse, and *S. Stephen* from an heap of stones was carried into an easier grave, they that made great lamentation over them, wept for their own interest, and after the manner of men; but the Martyrs were accounted happy, and their dayes kept solemnly, and their memories preserved in never dying honours. When *S. Hilary* Bishop of *Poictiers* in *France* went into the East to reprove the *Arian* heresie, he heard that a young noble Gentleman, treated with his daughter *Abra* for marriage: the Bishop wrote to his daughter, that she should non ingage her promise nor do countenance to that request, because he had provided for her a husband fair, rich, wise, and noble, far beyond her present offer. The event of which was this: she obeyed, and when her father returned from his Eastern triumph to his Western charge, he prayed to God that his daughter might die quickly, and God heard his prayers, and Christ took her into his bosome, entertaining her with antepasts and careffes of holy love, till the day of the marriage supper of the Lamb shall come. But when the Bishops wife observed this event, and understood of the good man her husband what was done, and why, she never left him alone till he obtained the same favour for her; and she also at the prayers of *S. Hilary* went into a more early grave and a bed of joyes.

7. It is sottish and an unlearned thing to reckon the time of our life as it is short.

short or long, to be good or evil fortune; life in it self being neither good nor bad, but just as we make it, and therefore so is death.

8. But when we consider, death is not onely better than a miserable life, not onely an easy and innocent thing in it self, but also that it is a state of advantage, we shall have reason not to double the sharpnesses of our sickness by our fear of death: Certain it is, death hath some good upon its proper stock:

*Virtutem incolumem odimus,  
Sublatam ex oculis queri-  
mus invidi.* *praise and a fair memory, a re-  
verence and Religion toward  
them so great, that it is coun-  
ted dishonest to speak evil of  
the dead; then they rest in  
peace and are quiet from their  
labours and are designed to im-  
mortality. Cleobis and Biton,  
Throphonius and Agamedes had  
an early death sent them as a reward, to the  
former for their piety to their Mother, to the  
latter for building of a Temple. To this, all  
those arguments will minister, which relate  
advantages of the state of separation and re-  
surrection.*

*Horat.* *Et laudas nullos nisi mortuos  
poetas.*

*Mart.* *Cleobis and Biton,  
Throphonius and Agamedes had  
an early death sent them as a reward, to the  
former for their piety to their Mother, to the  
latter for building of a Temple. To this, all  
those arguments will minister, which relate  
advantages of the state of separation and re-  
surrection.*

*Mart.* *Cleobis and Biton,  
Throphonius and Agamedes had  
an early death sent them as a reward, to the  
former for their piety to their Mother, to the  
latter for building of a Temple. To this, all  
those arguments will minister, which relate  
advantages of the state of separation and re-  
surrection.*

an early death sent them as a reward, to the former for their piety to their Mother, to the latter for building of a Temple. To this, all those arguments will minister, which relate advantages of the state of separation and resurrection.

## SECT. VIII.

*Remedies against fear of death, by way  
of exercise.*

**H**E that would willingly be fearlesse of death, must learn to despise the world; he must neither love any thing passionately, nor be proud of any circumstance of his life.

life. O death how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea unto him that is yet able to

Εἰ δέ τις ἔλθον ἔχον μορῶν αἰ-  
 ρὰ μάλιστα ἀλλαν  
 ἐνί, ἀέθλοισιν ἀριστέως νικῶ-  
 δειξάν βίαν,  
 μεμνήσθω ἀριστεύσαν μέλιν  
 ὃν τελευτήαν ἀνδρῶν γὰρ ἰσού-  
 εσσμεν Θ.

Pindar.

receive meat ! said the son of Sirach. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of this world, he will lesse fear to be divorced from them by a supervening death ; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a handsome person \*, or if he be stronger and wiser than his neighbours, he must remember that what he boasts of will decline into weaknesse and dishonour; but that very boasting and complacency will make death keener, and more unwelcome, because it comes to take him from his confidences and pleasures, making his beauty equall to these Ladies, that have slept some years in Charnel houses, and their strength not so stubborn as the breath of an infants, and their wisdom such which can be looked for in the land where all things are forgotten.

\* Dic homo  
 vas cinerum  
 quid confert  
 hos facie-  
 rum ? Copia  
 quid rerum ?  
 mors ultio-  
 ma meta  
 dierum.

2. He that would not fear death, must strengthen his spirits with the proper instruments of Christian fortitude. All men are resolved upon this, that to bear grief honestly & temperately and to die willingly and nobly is the duty of a good and of a valiant man : & they

that

Amittenda fortitudo est, ut  
sepeliendus dolor. Cic.

Fortem posce animum mor-  
tis terrore carentem.

Qui spatium vitæ extremum  
inter munera ponat.

that are not so are *vitious*, and  
*fools*, and *cowards*. All men  
praise the *valiant*, and *honest*;  
& that which the very heathen  
admired in their noblest exam-  
ples, is especially *patience* and

*contempt of death*. *Zeno Eleates* endured tor-  
ments rather than discover his friends or be-  
tray them to the danger of the Tyrant: and  
*Calanus* the barbarous and unlearned *Indian*  
willingly suffered himself to be burnt alive:  
and all the women did so, to do honour to  
their Husbands Funerall, and to represent  
and prove their affections great to their  
Lords. The Religion of a Christian does more  
command fortitude, than ever did any Insti-  
tution; for we are commanded to be willing  
to dye for Christ, to dye for the brethren, to  
die rather than to give offence or scandall;  
the effect of which is this; that he that is in-  
structed to do the necessary parts of his duty,  
is by the same instrument fortified against  
death: As he that does his duty need not  
fear death: so neither shall he; the parts of  
his duty, are parts of his security. It is cer-  
tainly a great baseness and pusillanimity of  
spirit that makes death terrible, and extreme-  
ly to be avoided.

3. *Christian Prudence* is a great security a-  
gainst the fear of death. For if we be afraid  
of death, it is but reasonable to use all spiri-  
tual arts to take off the apprehension of the  
evil: but therefore we ought to remove our  
fear, because fear gives to death wings and  
spurres, and darts. Death hastens to a fearfull  
man: if therefore you would make death  
harmless

harmlesse & slow; to throw off fear is the way to do it, and prayer is the way to do that. If therefore you be afraid of death, consider you will have less need to fear it, by how much the less you do fear it: & so cure your direct fear by a reflex act of Prudence, and consideration. *Fannius* had not died so soon, if he had not feared death: & when *Cneius Carbo* begged the respite of a little time for a base employment of the Souldiers of *Pompey*, he got nothing, but that the baseness of his fear dishonoured the dignity of his third Consulship: and he chose to die in a place, where none but his meanest servants should have seen him. I remember a story of the wrastler *Polydamus*, that running into a cave to avoid the storm, the water at last swelled so high, that it began to presse that hollownesse into a ruin: which when his fellows espied they chose to enter into the common fate of all men, and went abroad: but *Polydamus* thought by his strength to support the earth til its intolerable weight crushed him into flatnesse & a grave. Many men run for shelter to a place, and they onely find a remedy for their fears by feeling the worst of evils: fear it self finds no sanctuary but the worst of sufferance; and they that flee from a battel are exposed to the mercy & fury of the pursuers, who if they faced about, were as well disposed to give laws of life and death as to take them; & at worst can but die nobly: but now even at the very best, they live shamefully, or die timorously. Courage is the greatest security: for it does most commonly safeguard the man, but alwayes rescues the condition from an intolerable evil.

Hostem cum  
fugeret se  
Fannius ipse  
peremit.

Marb.



4. If thou wilt be fearlesse of death, endeavour to be in love with the felicities of Saints and Angels : and be once perswaded to believe that there is a condition of living better than this : that there are creatures more noble than we : that above there is a countrey better than ours : that the inhabitants know more and know better, and are in places of rest and desire : and first learn to value it, and then learn to purchase it ; and death cannot be a formidab'e thing, which lets us into so much joy, and so much felicity. And indeed who would not think his condition mended if he passed from conversing with dull mortals, with ignorant and foolish persons, with Tyrants and enemies of learning, to converse with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the Heathens speculated, but we consider higher. The *dead that die in the Lord* shall converse with *S. Paul*, and all the Colledge of the Apostles, and all the Saints and Martyrs, with all the good men whose memory we preserve in honour : with excellent Kings and holy Bishops, and with *the great Shepherd and Bishop of our souls Jesus Christ*, and with God himself. For *Christ died for us, that whether we wake or sleep, we might live together with him*. Then we shall be free from lust and envy, from fear and rage, from covetousnesse and sorrow, from tears and cowardice : and these indeed properly are the onely evils that are contrary to felicity and wisdom. Then we shall see strange

Beati erimus cum corpore ibus  
relictis & cupiditatum & a-  
mulacionum erimus expertes,

things and know new propo-  
sitions, and all things in ano-  
ther

ther manner, and to higher purposes. *Cleombrotus* was so taken with this speculation, that having learned from *Plato's Phædon* the souls abode, he had

quodque nunc facimus, cum  
laxati curis sumus, ut spectare  
aliquid velimus & visere.  
Tuscul. Q.

not patience to stay natures dull leisure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* resolved to die by famine, to ease the great pains of his gout, in the abstinence of two dayes he found his foot at ease: But when he began to feel the pleasures of an approaching death, and the delicacies of that ease he was to inherit below, hee would not withdraw his foot, but went on and finished his death; and so did *Cleanthes*; and every wise man will despise the little evils of that state, which indeed is *the daughter of fear*, but *the mother of rest, and peace, and felicity*.

5. If God should say to us, Cast thy self into the Sea (as Christ did to *S. Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin, or a Whale, or a Port, a safety or a deliverance, security or a reward, were we not incredulous and pusillanimous persons, if we should tremble to put such a felicity into a sea, & our selves into possession? The very duty of resignation, and the love of our own interest are good antidotes against fear, in fourty or fifty years we finde evils enough, and arguments enough to make us weary of this life: And to a good man there are very many more reasons to be afraid of life than death, this having in it lesse of evil, and more of advantage. And it was a rare wish

Mors utinam pavidos vita  
subducere nolles,  
Sed virtus te sola daret.

*Lucan.*

of that Roman; that death might come onely to wise and excellent persons, and not to fools and cowards, that it might not be a sanctuary for the timorous, but the reward of the vertuous; and indeed they onely can make advantage of it.

Maneant  
opera inter-  
rupta, ninq-  
ue Muro-  
rum in gen-  
tes.

6. Make no excuses to make thy desires of life seem reasonable: neither cover thy fear with pretences, but suppress it rather with arts of severity and ingenuity. Some are not willing to submit to Gods sentence & arrest of death, till they have finished such a design, or made an end of the last Paragraph of their book, or raised such portions for their children, or preached so many sermons, or built their house, or planted their Orchard, or ordered their estate with such advantages; It is well for the modesty of these men that the excuse is ready: but if it were not, it is certain they would search one out: for an idle man is never ready to die, and is glad of any excuse, and a busied man hath alwayes something unfinished, and he is ready for every thing but death: and I remember that *Petronius* brings in *Eumolpus* composing Verses in a desperate storm, and being called upon to shift for himself when the ship dashed upon the rock, cried out to let him alone till he had finished and trimmed his Verse, which was lame in the hinder leg: the man either had too strong a desire to end his Verse, or too great a desire not to end his life. But we must know Gods times are not to be measured by our circumstances; and what I value,  
God

God regards not, or if it be valuable in the accounts of men, yet God will supply it with other contingencies of his Providence : and if *Epaphroditus* had died when he had his great sicknesse *S. Paul* speaks of, God would have secured the work of the Gospel without him, and he could have spared *Epaphroditus* as well as *S. Stephen*, and *S. Peter* as well as *S. James*. Say no more, but when God calls, lay aside thy papers, and first dresse thy soul, and then dresse thy herse.

Blindnesse is odious, and widow-hood is sad, and destitution is without comfort, and persecution is full of trouble, and famine is intolerable, and tears are the sad ease of a sadder heart; but these are evils of our life, not of our death. For *the dead that die in the Lord* are so far from the wanting the commodities of this life, that they do not want life it self.

After all this, I do not say it is a sin to be afraid of death, we find the boldest spirit that discourses of it with confidence, and dares undertake a danger as big as death; yet doth shrink at the horror of it when it comes dressed in its proper circumstances; And *Brutus* who was as bold a Roman to undertake a noble action, as any was since they first reckoned by Consuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, he ran from it like a girl, and being admonished to die constantly, *he swore by his life*, that he would shortly endure death. But what do I speak of such imperfect persons? Our B. Lord was pleased to legitimate fear to us by his agony and prayers in the garden.

It

ἀλλ' οἱ ἐξ αὐ-  
τῶν ὁ θεὸς  
τοῦτον τὸν  
βούλον.

It is not a sin to be afraid, but it is a great felicity to be without fear, which felicity our dearest Saviour refused to have, because it was agreeable to his purposes to suffer any thing that was contrary to felicity, every thing but sin. But when men will by *all means* avoid death, they are like those who *at any hand* resolve to be rich: The case may happen in which they will blaspheme, and dishonour providence, or do a base action, or *curse God and dye*: But in all cases they dye miserable and insnared, and in no case do they dye the lesse for it. Nature hath left us the key of the Churchyard, and custome hath brought Coemeteries and Charnell houses into Cities and

Quam pellunt lachrymæ fo-  
vent sortem: dura negant  
cedere mollibus.

Siccas si vi-  
deat genas,  
Dura cedit  
hebes fors  
patientia.

Νῆπιος οἱ Ζη-  
νὶ παλαιῶν  
γενεῶν ἐπορεύ-  
σας.

Et cum ni-  
hil immi-  
nuat dolo-  
ris, cur fru-  
stra turpes  
esse volu-  
mus?

Churches, places most frequen-  
ted, that we might not carry  
our selves strangely in so cer-  
tain, so expected, so ordina-  
ry, so unavoidable an accident. All relu-  
cancy or unwillingnesse to obey the Divine  
decree, is but a snare to our selves, and a  
load to our spirits, and is either an intire  
cause, or a great aggravation of the calami-  
ty. Who did not scorn to look upon *Xerxes*  
when he caused 300. stripes to be given to  
the sea, and sent a chartell of defiance against  
the mountain *Atho*? Who did not scorn  
the proud vanity of *Cyrus* when he took so  
goodly a revenge upon the river *Cyndus* for  
his hard passage over it? or did not deride or  
pity the Thracians for shooting arrowes a-  
gainst heaven, when it thunders? To be an-  
gry with God, to quarrel with the Divine  
providence, by repining against an unalte-

*Senec.* rable, a naturall, an easie sentence, is an  
argument

argument of a huge folly, and the parent of a great trouble; a man is base and foolish to no purpose, he throwes away a vice to his own misery and to no advantages of ease or pleasure. *Fear keeps men in bondage all their life*, saith *S. Paul*, and patience makes him his own man, and lord of his own interest and person. Therefore *possesse your selves in patience*, with reason, and religion, and you shall die with ease.

Non levat  
miseros do-  
lor.

If all the parts of this discourse be true; if they be better than dreams, and unlesse *ver- tue be nothing but words*, as a grove is a heap of trees; if they be not the Phantasmes of hypochondriacall persons, & designs upon the interest of men, and their perswasions to evil purposes, then there is no reason, but that we should really desire death, and account it among the good things of God and the sowre and laborious felicities of man. *S. Paul* understood it well, when he desired to be dissolved: he well enough knew his own advantages, and pursued them accordingly; But it is certain that he that is afraid of death, I mean, with a violent and transporting fear, with a fear apt to discompose his duty, or his patience, that man either loves this world too much, or dares not trust God for the next.

Virtutem  
verba putaa  
ut lucum  
ligna.

#### SECT. IX.

*Generall Rules and exercises whereby our sickness may become safe and sanctified.*

- I. **T**ake care that the cause of thy sickness be such as may not sowre it in the principle and original causes of it. It is a sad calamity

ty to pass into the house of mourning through the gates of intemperance; by a drunken meeting, or the surfeits of a loathed and luxurious Table; for then a man suffers the pain of his own folly, and he is like a fool smarting under the whip which his own viciousness twisted for his back; then a man payes the price of his sin, and hath a pure and an unmingled sorrow in his suffering; and it cannot be alleviated by any circumstances: for the whole affair is a meer processe of death and sorrow. Sin is in the head, sickness is in the body, and death and an eternity of pains in the tail, and nothing can make this condition tolerable, unlesse the miracles of the Divine mercy will be pleased to exchange the eternall anger for the temporall. True it is, that in all sufferings the cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable. For when patience is assaulted by a ruder violence, by a blow from heaven or earth, from a gracious God, or an unjust man, patience looks forth to the doors which way she may escape, and if innocence or a cause of religion keep the first entrances, then whether she escapes at the gates of life or death there is a good to be received, greater than the evils of a sickness; but if sin thrust in that sickness, and that hell stands at the door, then patience turns into fury, and seeing it impossible to go forth with safety, rouls up and down with a circular & infinite revolution, making its motion not from, but upon its own centre; it doubles the pain, and increases the sorrow, till by its weight it breaks the spirit and bursts into the agonies of infinite and eternal ages.

*Solacium est  
pro honesto  
dura tolera-  
re, & ad  
causam a  
patientia  
respicit.*

*1 Pet. 2. 19.*

*Heb. 11. 36.*

*Mat. 5. 11.*



ages. If we had seen *S. Polycarp* burning to death, or *S. Laurence* roasted upon his gridiron, or *S. Ignatius* exposed to lions, or *S. Sebastian* pierced with arrows, or *S. Attalus* carried about the theatre with scorn unto his death for the cause of Jesus, for Religion, for God & a holy conscience, we should have been in love with flames, and have thought the gridiron fairer than the *spondee*, the ribs of a marital bed: and we should have chosen to converse with those beasts rather than those men that brought those beasts forth: and estimated the arrows to be the rayes of light brighter than the moon: & that disgrace & mistaken pageantry were a solemnity richer and more magnificent than *Mordecai's* procession upon the Kings horse, and in the robes of majesty: for so did these holy men account them: they kissed their stakes, and hugged their deaths, and ranne violently to torments, and counted whippings and secular disgraces to be the enamell of their persons, and the ointment of their heads, and the embalming their names, and securing them for immortality. But to see *Sejanus* torn in pieces by the people, or *Nero* crying or creeping timorously to his death, when he was condemned to dye *more majorum*, to see *Judas* pale and trembling, full of anguish, sorrow and despair, to observe the groanings and intolerable agonies of *Herod* and *Antiochus*, will tell & demonstrate the causes of patience and impatience to proceed from the causes of the suffering: and it is sin onely that makes the cup bitter and deadly: men men by vomiting measure up the drink they took in, and sick and sad do again

Magis his  
quæ patitur  
vexat causa  
patiendi.

Hi quicquid bibent taste their meat turned into choler by vomitum remittentur intemperance, the sin and its punishment are mingled so, that shame co-regulantes.

Senec. vers the face, and sorrow puts a veil of darknesse upon the heart, and we scarce pity a vile person that is haled to execution for murder, or for treason, but we say he deserves it, and that every man is concerned in it that he should die. If lust brought the sickness or the shame; if we truly suffer the reward of our evil deeds, we must thank our selves; that is, we are fallen into an evil condition, & are the sacrifice of the Divine justice. But if we live holy lives, and if we enter well in, we are sure to passe on safe, and to go forth with advantage, *if we list our selves.*

2. To this relates, that *we should not counterfeit sickness*: For he that is to be carefull of his passage into a sickness, will think himself concerned that he fall not into it through a trap-door: for so it hath sometimes happened, that such counterfeiting to light and evil purposes hath ended in a reall sufferance: *Ap- pian* tells of a Roman Gentleman, who to escape the proscription of the *Triumvirate*, fled, and to secure his privacie counterfeited himself blind on one eye, and wore a plaister upon it, till beginning to be free from the malice of the three prevailing Princes, he opened his hood, but could not open his eye, but for ever lost the use of it, and with his eye payed for his liberty and hypocrisie. And *Celins* counterfeited the Gout, and all its circumstances and pains, its dressings and arts of remedy, & complaint, till at last the Gout really entered & spoiled the pageantry. His arts of

Tantum cura  
porell & ars  
doloris, Desit  
fingere Cæ.  
Ius poda-  
gram.  
Mart. l 7.  
ep. 38.

of dissimulation were so witty that they put life and motion into the very image of the disease; he made the very picture to sigh & groan

It is easie to tell upon the interest of what vertue such counterfeiting is to be reprov'd. But it will be harder to snatch the politicks of the world from following that which they call a canonized, and authentick Precedent: and *Dauids* counterfeiting himself mad before the *King of Gath*, to save his life and liberty, will be sufficient to entice men to serve an end upon the stock & charges of so smal an irregularity; not in the matter of manners, but in the rules & decencies of natural or civil deportment. I cannot certainly tell what degrees of excuse *Dauids* action might put on. This only: besides his present necessity; the Laws whose coercitive or directive power *David* lived under, had lesse of severity, and more of liberty; and towards enemies had so little of restraint, and so great a power, that what amongst them was a direct sin if used to their brethren the sons of *Jacob*, was lawfull and permitted to be acted against enemies. To which also I adde this general caution, that the actions of holy persons in Scripture are not alwayes good precedents to us Christians, who are to walk by a rule and a greater strictnesse, with more simplicity & heartinesse of pursuit. And amongst them, sanctity and holy living did in very many of its instances increase in new particulars of duty, and the Prophets reprov'd many things which the Law forbid not, and taught many duties which *Moses* prescribed not; and as the time of Christs approach came, so the Sermons and Revelations too

were more Evangelical, and like the patterns which were fully to be exhibited by the Son of God. Amongst which it is certain, that *Christian simplicity* and *godly sincerity* is to be accounted, and counterteiting of sicknesse is a huge enemy to this, \* it is an upbraiding the Divine Province, \* a jesting with fire, \* a playing with a thunder-bolt, \* a making the decrees of God to serve the vitious or secular ends of men: \* it is a tempting of a judgment, \* false accusation of God, \* a forestalling & antedating his anger, \* it is a coufening of men by making God a party in the fraud: & therefore if the coufenage returns upon the mans own head, he enters like a fox into his sicknes, & perceivs himself caught in a trap, or earthed in the intolerable dangers of the grave.

3. Although we must be infinitely carefull to prevent it, that sin does not thrust us into a sickness, yet when we are in the house of sorrow we should do well to take Physick against sin, and suppose that it is the cause of the evil: if not by way of natural causality and proper effect, yet by a morall influence, and by a just demerit. We can easily see when a man hath got a surfeit; intemperance is as plain as the hand-writing upon the wall, and easier to be read: but covetousness may cause a Feaver as well as drunkenness, and pride can produce a falling sickness as well as long washings, and dilutions of the brain, and intemperate lust: and we find it recorded in Scripture that the contemptuous and unprepared manner of receiving of the Holy Sacraments caused sickness and death; and *Sacriledge & Vow-breach* in *Ananias*, & *Sapphira* made them to descend quick

quick into their graves. Therefore when sicknesse is upon us, let us cast about, and if we can, let us find out the cause of Gods displeasure, that it being removed, we may return into the health and securities of Gods loving kindnesse. Thus in the three years famine *David* enquired of the Lord what was the matter? And God answered, *It is for Saul and his bloody house*: And then *David* expiated the guilt, and the people were full again of food and blessing: and when *Israel* was smitten by the *Amorites*, *Joshua* cast about, and found out the accursed thing, and cast it out, and the people after that fought prosperously. And what God in that case said to *Joshuah*, he will also verifie to us: *I will not be with you any more unlesse you destroy the accursed thing from among you.* Josh. 7. 22. But in pursuance of this we are to observe that although in case of loud and clamorous sins the discovery is easie, and the remedy not difficult, yet because Christianity is a nice thing, and religion is as pure as the Sun, and the soul of man is apt to be troubled from more Principles than the intricate and curiously composed body in its innumerable parts, it will often happen that if we go to enquire into the particular, we shall never find it out; and we may suspect drunkenesse when it may be also a morose delectation in unclean thoughts, or covetousness, or oppression, or a crafty invasion of my neighbours rights, or my want of charity, or my judging unjustly in my own cause, or my censuring my neighbours, or a secret pride, or a base hypocrisie, or the pursuance of little ends with violence and

"Ори нахъ  
представъ,  
минъ миго  
нахъ ити  
Самъ".

Soph.

passion, that may have procured the present messenger of death. Therefore ask no more after any one, but heartily endeavour to reform all: *sin no more lest a worse thing happen*, for a single search or accusation may be the design of an imperfect repentance: but no man does heartily return to God, but he that decrees against every irregularity: and then onely we can be restored to health or life, when we have taken away the causes of sicknesse and a cursed death.

4. He that means to have his sicknesse turn into safety and life, into health and vertue, must *make religion the imployment of his sickness and prayer the imployment of his religion*. For there are certain *compendiums* or *abbreviatures* and shortnings of religion, fitted to severall states. They that first gave up their names to Christ, and that turned from Paganisme to Christianity, had an abbreviature fitted for them; they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ, and in the very profession of this they were forgiven in Baptisme. For God hastens to snatch them from the power of the Divil, and therefore shortens the passage, and secures the estate. In the case of poverty, God hath reduced this duty of man to an abbreviature of those few graces which they can exercise: such as are patience, contentednesse, truth, & diligence: and the rest he accepts in good will, and the charities of the soul, in prayers and the actions of a cheap Religion. And to most men *charity* is also an *abbreviature*. And as the love of God shortens the way to the purchase of all

ver-

vertues, so the expression of this to the poor, goes a huge way in the requisites, & towards the consummation of an excellent Religion: and *Martyrdom* is another abbreviature: and so is every act of an excellent and heroicall vertue. But when we are fallen into the state of sicknesse, and that our understanding is weak and troubled, our bodies sick and uselesse, our passions turned into fear, and the whole state into suffering, God in compliance with mans infirmity hath also turned our Religion into such a duty, which a sick man can do most passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy, and that is, *prayer*. For although a sick man is bound to do many acts of vertue of severall kinds, yet the most of them are to be done *in the way of prayer*. Prayer is not onely the Religion that is proper to a sick mans condition, but it is the manner of doing other graces which is then left, and in his power. For thus the sick man is to do his repentance, and his mortifications, his temperance & his chastity, by a fiction of imagination bringing the offers of the vertue to the Spirit, and making an action of Election, & so our prayers are a direct act of chastity, when they are made in the matter of that grace; just as repentance for our cruelty, is an act of the grace of mercy: and repentance for uncleanness is an act of chastity, is a means of its purchase, an act in order to the habit: and though such acts of vertue which are onely *in the way of prayer* are ineffective to the intire purchase, & of themselves cannot change



the vice into vertue , yet they are good renewings of the grace , and proper exercise of a habit already gotten.

The purpose of this discourse is to represent the excellency of prayer , and its proper advantages which it hath in the time of sickness. For besides that it moves God to pity, piercing the clouds , and making the heavens like a pricked eye to weep over us, & refresh us with showers of pity; it also doth the work of the soul , and expresses the vertue of his whole life *in effigie*, in pictures and lively representments , to preparing it for a never ceasing crown, by renewing the actions in the continuation of a never ceasing , a never hindered affection. Prayer speaks to God, when the tongue is stiffened with the approachings of death : prayer can dwell in the heart and be signified by the hand or eye , by a thought or a groan ; prayer of all the actions of religion is the last alive , and it serves God without circumstances, and exercises materiall graces by abstraction from matter, and separation, and makes them to be spirituall : and therefore best dresses our body for *funeral*, or *recovery*, for *the mercies of restitution*, or *the mercies of the grave*.

5. In every sickness, whether it will or will not be so in nature and in the event, yet in thy spirit and preparations resolve upon it, and treat thy self accordingly as if it were *a sickness unto death*. For many men support their unequall courages by flattery and false hopes , and because sicker men have recovered , believe that they shall do so ; but therefore they neglect to adorn their souls , or set  
their

their house in order; besides the temporall inconveniences that often happen by such perswasions, and putting off the evil day, such as are *dying intestate, leaving estates intangled,* and *some Relatives unprovided for*, they suffer infinitely in the interest and affairs of their soul, they dye carelessly and surpris'd, their burdens on, and their scruples unremoved, and their cases of conscience not determin'd, and like a sheep, without any care taken concerning their precious souls. Some men will never believe that a villain will betray them, though they receive often advises from suspicious persons and likely accidents, till they are entred into the snare, and then they believe it when they feel it, and when they cannot return, but so the treason entred, and the man was betrayed by his own folly, placing the snare in the regions and advantages of opportunity. This evil looks like *boldnesse and a confident spirit*; but it is the greatest timorousnesse and cowardize in the world. They are so fearful to dye, that they dare not look upon it as possible; and think that the making of a Will is a mortall sign, and sending for a spirituall man is an irrecoverable disease, and they are so afraid lest they should think and believe *now they must dye*, that they will not take care that it may not be evil, *in case they should*. So did the Eastern slaves drink wine, and wrapt their heads in a vail, that they might dye without sense or sorrow, and wink hard that they might sleep the easier. In pursuance of this rule let a man consider, that whatsoever must be done in sicknesse ought to be done in health;

onely let him observe that his sicknesse is a good monitor, chastises his neglect of duty, and forces him to live as he alwayes should; and then all *these solemnities and dressings for death*, are nothing else but the part of a religious life, which he ought to have exercised all his dayes; and if those circumstances can affright him, let him please his fancy by this truth, that then he does but begin to live, but it will be a huge folly if he shall think that confession of his sins will kill him, or receiving the holy Sacrament will hasten his agony, or the Priest shall undo all the hopefull languages and promises of his Physician. *Assure thy self thou canst not dye the sooner, but by such addressees thou mayest dye much the better.*

6. *Let the sick person be infinitely carefull that he do not fall into a state of death upon a new account; that is, at no hand commit a deliberate sin, or retain any affection to the old; for in both cases he falls into the evils of a surprize & the horrors of a sudden death.* For a sudden death is but a sudden joy, if it takes a man in the state and exercises of verue: and it is onely then an evil when it finds a man unready. They were sad departures, when *Tigillinus*, *Cornelius Gallus* the Pretor, *Lewis* the son of *Gonzaga* Duke of *Mantua*, *Ladislaus* King of *Naples*, *Speusippus*, *Giachettus* of *Geneva*, and one of the Popes, died in the forbidden embraces of abused women; or if *Job* had cursed God and so died; or when a man sits down in despair, and in the accusation and calumny of the Divine mercy: they make their night sad,  
and

and stormy, and eternall. When *Herod* began to sink with the shamefull torment of his bowels, and felt the grave open under him, he imprisoned the Nobles of his Kingdom, and commanded his sister that they should be a sacrifice to his departing ghost. This was an egressse fit onely for such persons who meant to dwell with Devils to eternall ages; and that man is hugely in love with sin who cannot forbear in the Week of the Assizes, and when himself stood at the barre of scrutiny, and prepared for his finall, never to be reversed sentence. He dies suddenly to the worst sense, and event of sudden death, who so manages his sicknesse that even that state shall not be innocent, but that he is surprized in the guilt of a new account. It is a sign of a reprobate spirit, and an habituall prevailing, ruling sin, which exacts obedience when the judgement looks him in the face. At least go to God with the innocence and fair deportment of thy person in the last Scene of thy life, that when thy soul breaks into the state of separation it may carry the relishes of Religion and sobriety, to the places of its abode and sentence \*.

7. When these things are taken care for, let the sick man so order his affairs that he have but very little conversation with the world, but wholly (as he can) attend

\* *Amho so thin bethose  
Inwardly and etc  
How hard it were to flit  
From bed unto the pit,  
From pit unto pain.  
That were shall cease again,  
We would not do one sin  
All the world to win.*

*Inscript. marmori in Eccles.  
paroch. de Feversham in  
agro Cantians.*

to Religion, and antedate his conversation in Heaven, alwayes having intercourse with God, and still conversing with the holy Jesus, kissing his wounds, admiring his goodnesse, begging his mercy, feeding on him with faith, and drinking his blood, to which purpose it were very fit (if all circumstances be answerable) that the narrative of the passion of Christ be read or discoursed to him at length, or in brief according to the stile of the four Gospels. But in all things let *his care* and *society* be as little secular as is possible.



## CHAP. IV.

Of the practise of the graces, proper to the state of sickness, which a sickman may practise alone.

### SECT. I.

#### *Of the Practise of Patience.*

**N**OW we suppose the man entring upon the Scene of sorrows and *passive graces*: It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence that he must return home and die. For men very commonly enter into the snare *singing*, and consider not whither their fate leads them; nor feared that then the Angel was to strike his strokes, till his knees kissed the earth, and his head trembles with the weight.

weight of the rod, which God put into the hand of an exterminating Angel. But whatsoever the ingresse was, when the man feels his blood boil, or his bones weary, or his flesh diseased with a load of a dispersed and disordered humor, or his head to ake, or his faculties discomposed, then he must consider that all those discourses he hath heard concerning patience and resignation, and conformity to Christs sufferings, and the melancholy lectures of the Crosse, must all of them now be reduced to practice and passe from an ineffective contemplation to such an exercise as will really try, whether we were true disciples of the Crosse, or only believed the doctrines of Religion when we were at ease, and that they never passed through the ear to the heart, and dwelt not in our spirits. But every man should consider God does nothing in vain, that he would not to no purpose send us Preachers, nor give us rules, and furnish us with discourse, and lend us books, and provide Sermons, and make examples, and promise his Spirit, and describe the blessednesse of holy sufferings, and prepair us with daily alarums, if he did not really purpose to order our affairs, so that we should need all this, and use it all: there were no such thing as the grace of patience if we were not to feel a sicknesse, or enter into a state of sufferings; whether when we are entered, we are to practise by the following Rules.

*The Practise and Acts of Patience  
by way of Rule.*

1. At the first addressse and presence of sick-

sicknesse, stand still and arrest thy spirit, that it may without amazement or affright, consider that this was that thou lookedst for, and wert alwayes certain should happen, and that now thou art to enter into the actions of a new religion, the agony of a strange constitution; but at no hand suffer thy spirits to be dispersed with fear, or wildnesse of thought, but stay their loosenesse and dispersion by a serious consideration of the present and future employment. For so doth the Lybian Lion spying the fierce huntsman, first beats himself with the stroaks of his tail, and curls up his spirits, making them strong with union and recollection, till being strook with a Mauritanian spear, he rushes forth into his defence and noblest contention; and either scapes into the secrets of his own dwelling, or else dies the bravest of the Forest: Every man when shot with an arrow from Gods quiver, must then draw in all the auxiliaries of reason, and know, that then is the time to try his strength and to reduce the words of his Religion into action, and consider that if he behave himself weakly, and timorously, he suffers never the lesse of sicknesse; but if he returns to health, he carries along with him the mark of a coward and a fool; and if he descends into his grave, he enters into the state of the *Faithlesse and unbelievers*. Let him set his heart firm upon this resolution, *I must bear it inevitably, and I will by Gods grace do it nobly.*

2. Bear in thy sicknesse all along the same thoughts propositions, & discourses concerning thy person, thy life and death, thy soul and religion.



*ligion, which thou hadst in the best dayes of thy health, and when thou didst discourse wisely concerning things spiritual.* For it is to be supposed, (and if it be not yet done, let this rule reminde thee of it, and direct thee) that thou hast cast about in thy health and considered concerning thy change, & *the evil day*, that thou must be sick and die, that you must need a comforter, and that it was certain thou shouldst fall into a state in which all the cords of thy anchor should be stretched, and the very rock and foundation of faith should be attempted; and whatsoever fancies may disturb you, or whatever weakness may invade you, yet consider, when you were better able to judge and govern the accidents of your life, you concluded it necessary to trust in God, and possesse your souls with patience. Think of things as they think that stand by you, and as you did when you stood by others, that it is a blessed thing to be patient, that a quietnesse of spirit hath a certain reward, that still there is infinite truth and reality in the promises of the Gospel, that still thou art in the care of God, in the condition of a son, and *working out thy salvation* with labour and pain, *with fear and trembling*, that now the Sun is under a cloud, but it still sends forth the same influence, and be sure to make no new principles upon the stock of a quick and an impatient sense, or to busie an apprehension: keep your old principles, and upon their stock discourse and practise on towards your conclusion.

3. *Resolve to bear your sicknesse like a childe*, that is, without considering the evils  
and

and the pains, the sorrows and the danger ; but go straight forward , and let thy thoughts cast about for nothing , but how to make advantages of it by the instrument of religion. He that from a high tower looks down upon the precipice , and measures the space through which he must descend , and considers what a huge fall he shall have , shall feel more by the horror of it , than by the last dash on the pavement ; and he that tells his groans and numbers his sighs , and reckons one for every gripe of his belly , or throb of his distempered pulse , will make an *artificial sicknesse* greater than the *natural* ; and if thou beest ashamed that a child should bear an evill better than thou , then take his instrument and allay thy spirit with it ; reflect not upon thy evill , but contrive as much as you can for duty , and in all the rest , *inconsideration* will ease your pain.

Καλὸς γὰρ  
ὁ κίνδυνος  
καὶ ἡρὴ τὰ  
τοιαῦτα ἀ-  
σέβει ἐπαρ-  
ταύτης.

4. If thou fearest thou shalt need ; observe and draw together all such things as are apt to charm thy spirit , and ease thy fancy in the sufferance. It is the Counsel of Socrates : *it is* (said he) *a great danger , and you must by discourse and arts of reasoning inchant it into slumber and some rest.* It may be thou wert moved much to see a person of honour to die untimely , or thou didst love the religion of that death-bed ; and it was dressed up in circumstances fitted to thy needs , and hit thee on that part , where thou wert most sensible , or some little saying in a Sermon , or passage of a book was chosen and singled out by a peculiar apprehension , and made consent lodge a while in thy spirit , even then when thou

thou didst place death in thy meditation, and didst view it in all its dresse of fancy : whatsoever that was which at any time did please thee in thy most passionate and phantastick part, let not that goe, but bring it home at that time especially; because when thou art in thy weakness, such little things wil easier move thee than a more sincere discourse and a better reason; for a sick man is like a scrupulous: his case is gone beyond the cure of arguments, and it is a *trouble* that can only be helped by chance, or a lucky saying; and *Ludovico Corbinelli* was moved at the death of *Henry the second* more than if he had read the saddest Elegy of all unfortunate Princes in Christendome, or all the sad sayings of Scripture, or the threnes of the funeral prophets. I deny not, but this discourse is most proper to weak persons; but it is a state of weakness for which we are now providing remedies and instruction, a strong man will not need it; But when our sickness hath rendred us weak in all senses, it is not good to refuse a remedy, because it supposes us to be sick. But then, if to the Catalogue of weak persons, we add all those who are ruled by fancy, we shall find that *many persons in their health, and more in their sicknesse*, are under the dominion of fantasie, and apt to be helped by those little things which themselves have found fitted to their apprehension; and which no other man can minister to their needs, unlesse by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, and try them upon his spirit in the day of calamity.

5. *Do not choose the kinde of thy sickness, or the manner of thy death*; but let it be what God please, so it be no greater than thy spirit, or thy patience: and for that, you are to rely upon the promise of God: and to secure thy self by prayer and industry: but in all things else let God be thy chooser, and let it be thy work to submit indifferently, and attend the duty. It is lawfull to beg of God that thy sicknesse may not be sharp, or noysome, infectious or unusual, because these are circumstances of evil, which are also proper instruments of temptations: and though it may well concern the prudence of thy religion to fear thy self, and keep thee from violent temptations, who hast so often fallen in little ones: yet even in these things be sure to keep some degrees of indifferency: that is, if God wil not be intreated to ease thee, or to change thy tryal, then be importunate that thy spirit and its interest be secured, *and let him do what seemeth good in his eyes*: but as in the degrees of sickness thou art to submit to God, so in the kinde of it, (supposing equall degrees) thou art to be altogether incurious: whether God call thee by a consumption or an Asthma, by a drop sic or a palsie, by a feaver in thy humours, or a feaver in thy spirits, because all such nicety of choice is nothing but a colour to legitimate impatience, & to make an excuse to murmur privately, & for circumstances, when in the sum of affairs we durst not own impatience. I have known some persons vehemently wish that they might die of a consumption, and some of these had a plot upon heaven, and hoped by that means to secure it.

it after a carelesse life; as thinking a lingring sicknesse would certainly infer a lingring and a protracted repentance; and by that means they thought they should be safest; others of them dreamed it would be an easier death; and have found themselves deceived, and their patience hath been tired with a weary spirit & an uselesse body, by often conversing with healthful persons and vigorous neighbors, by uneasinesse of the flesh and the sharpness of his bones, by want of spirits and a dying life; and in conclusion have been directly debauched by peevishness and a fretful sickness; and these men had better have left it to the *wisdom* and *goodnesse* of God, for they both are infinite.

6. *Be patient in the desires of religion, and take care that the forwardnesse of exteriour actions do not discompose thy spirit: while thou fearest that by lesse serving God in thy disability, thou runnest backward in the account of pardon and the favour of God.* Be content that the time which was formerly spent in prayer be now spent in vomiting and carefulnesse and attendances: since God hath pleased it should be so, it does not become us to think hard thoughts concerning it: Do not thinke that God is onely to be found in a great prayer, or a solemn office: he is moved by a sigh, by a groan, by an act of love: and therefore when your pain is great and pungent, lay all your strength upon it to bear it patiently: when the evill is something more tolerable, let your minde thinke some pious, though short meditation: let it not be very busie, and full of attention: for  
that

that will be but a new temptation to your patience, and render your religion tedious and hateful; But record your desires, and present your self to God by generall acts of will and understanding, and by habitual remembrances of your former vigorousnesse, and by verification of the same grace, rather than proper exercises: if you can doe more, do it; but if you cannot, let it not become a scruple to thee; we must not thinke man is tyed to the forms of health, or that he who swoons and faints, is obliged to his usual forms and hours of prayer; *if we cannot labour, yet let us love.* Nothing can hinder us from that, but our own uncharitablenesse.

7. Be obedient to thy Physitian in those things that concern him, if he

*Ipsi cœu vi Deo nullo est opus; apud senecam. Scaliger rectè emendat; Ipsi cœu Deo, &c. Ex Græco scilicet. μὴν ὁ Θεὸς ἀνάγκη καὶ ἀνάγκη.*

be a person fit to minister unto thee; *God is he onely that needs no help:* and God hath created the Physitian for thine: therefore use him *temperately*, without violent confidences;

and *sweetly*, without uncivil distrustings, or refusing his prescriptions upon humour or impotent fear. A man may refuse to have his arm or leg cut off, or to suffer the pains of *Marius* his incision: and if he believes that to die is the lesse evill, he may compose himself to it without hazarding his patience, or introducing that which he thinks a worse evill; but that which in this article is to be reprovèd and avoided, is, that some men will choose to die out of fear of death, and send for Physitians, and do what themselves list, and call for counsel and follow none,

none. When there is reason they should decline him, it is not to be accounted to the stock of a sin, but where there is no just cause, there is a direct impatience.

Hither is to be reduced that we be not too confident of the Physician or drain our hopes of recovery from the fountain, through so imperfect channels: laying the wells of God dry, and digging to our selves broken cisterns. Physicians are the Ministers of Gods mercies and providence, in the matter of health and ease, of restitution or death: and when God shall enable their judgments and direct their counsels, and prosper their medicines, they shall do the good, for which you must give God thanks, and to the Physician the honour of a blessed *instrument*. But

this cannot alwayes be done; *L. Cornel. legatus sub Fabio* and *Lucius Cornelius* the Consul. *Vividam naturam &* Lieutenant in Portugall under *Fabius* the Consul, boasted in the inscription of his monument, that he had lived a healthfull and vegete age till his sicknesse, but then complained he was forsaken by his Physician, and

railed upon *Esculapius*, for not accepting his vow, and passionate desire of preserving his life longer: and all the effect of that impatience and the folly was, that it is recorded to following ages, that he dyed without reason and without religion. But it was a sad sight to see the favour of all France confined to a Physician and a Barber, and the King (*Lewis* the XI.) to be so much

*virilem animum servavi, quo ad animam efflavi; & tandem desertus ope medicorum & Esculapii Dei ingrati, cui me voveram sodalem perpetuo futurum, si fila aliquantulum optata protulisset*

*Vetus Inscriptio in Lusitania.*



much their servant, that he should acknowledge and own his life from them, and all

Nunc omnibus anxius aris  
 Illachrymat signatque fores &  
 pectore tergit  
 Limina; nunc frustra vocat  
 exorabile nomen.

his ease to their gentle dressing of his gout, and friendly ministeries; for the King thought himself *undone* and *robbed* if he should dye: his portion here was fair; and he was loth to exchange his possession for the interest of a bigger hope.

*Papin. l. 5.*

8. *Treat thy nurses and servants sweetly & as it becomes an obliged and a necessitous person*; remember that thou art very troublesome to them, that they trouble not thee willingly; that they strive to doe thee ease and benefit, that they wish it and sigh, and pray for it, and are glad if thou likest their attendance: that whatsoever is amiss is thy disease, and the uneasinesse of thy head or thy side, thy distemper or thy disaffections; and it will be an unhandsome injustice to be troublesome to them because thou art so to thy self, to make them feel a part of thy sorrows that thou mayest not bear them alone; evilly to requite their care by thy too curious and impatient wrangling, and fretful spirit. That tendernesse is vicious and unnatural that shrieks out under the weight of a gentle cataplasm; and he will ill comply with *Gods rod*, that cannot endure *his friends greatest kindness*: And he will be very angry (if he durst) with *Gods smiting him*, that is peevish with his servants that go about to ease him.

9, *Let not the smart of your sicknesse make you to call violently for death*; you are not patient,

patient, unless you be content to live. God hath wisely ordered, that we be the better reconciled with death, because it is the period of many calamities, but where ever the General hath placed thee, stirr not from thy station untill thou beest called off, but abide so, that death may come to thee by the design of him who intends it to be thy advantage; God hath made sufferance to be thy work, and do not impatiently long for evening, least at night thou findest the reward of him that was weary of his work; for he that is weary before his time is an unprofitable servant, and is either idle or diseased.

10. That which remains in the practice of this grace is, that the sick man should do acts of patience by way of prayer and ejaculations. In which he may serve himself of the following collection.

## SECT. II.

### *Acts of Patience by way of Prayer and Ejaculations.*

**I** Will seek unto God, unto God will I commit my cause, which doth great things and unsearchable: marvellous things without number. *Job. 5. 8.*  
10.

To set up on high those that be low, that those which mourn may be exalted to safety.

\*\* So the poor have hope, and iniquity stoppeth her mouth. *Vers. 11.*  
16.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

For he maketh sore and bindeth up, he wound- 17.

woundeth and his hands make whole.

18. He shall deliver thee in six troubles, yea in seven there shall no evill touch thee. Thou shalt come to thy grave in a just age, like as a shock of corn cometh in his season.

*Psal.* 63. I remember thee upon my bed, and meditate upon thee in the night-watches. Because thou hast been my help, therefore under the shadow of thy wings will I rejoyce. My soul followeth hard after thee, for thy right hand hath upholden me.

God restoreth my soul: he leadeth me in the path of righteousnesse for his names sake.  
*Psal.* 23. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.

In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

The Lord hath looked down from the heighth of his sanctuary, from the heaven did the Lord behold the earth. To hear the groaning of his prisoners, to loose those that are appointed to death.

*Psal.* 102. I cryed unto God with my voice, even unto God with my voice, and he gave ear unto me; in the day of my trouble I sought the Lord, my sore ran in the night and ceased not, my soul refused to be comforted. \* I remembered God and was troubled: I complained, and my spirit was overwhelmed; thou holdest mine eyes waking: I am so troubled that I cannot speak; will the Lord cast me off for ever, and will he be favourable no more? Is his promise clean gone for ever? doth his promise

promise fail for evermore ? Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? And I said, this is my *Psalm*. 77. infirmity, but I will remember the years of *1, &c.* the right hand of the most High.

No temptation hath taken me, but such as is common to man ; but God is faithfull who will not suffer me to be tempted above what I am able ; but will with the temptation also *1 Cor.* 10. make a way to escape that I may be able to *13.* bear it.

Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and consolation grant me to be so minded. *Rom.* 15. *4, 5.*

It is the Lord, let him doe what seemeth good in his eyes. *1 Sam.* 3. *18.*

Surely the word that the Lord hath spoken is very good : but thy servant is weak ; O remember mine infirmities ; and lift thy servant up that leaneth upon thy right hand.

There is given unto me a thorn in the flesh to buffet me. For this thing I besought the Lord thrice, that it might depart from me ; and he said unto me, My grace is sufficient for thee. For my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong. *2 Cor.* 12. *7, 8, 9.*

O Lord, thou hast pleaded the causes of my soul ; thou hast redeemed my life. And I said, My strength and my hope is in the Lord, remembering my affliction and my misery ; the wormwood and the gall. My soul hath them *Lam.* 3. *18.* *19, &c.*

still in remembrance, and is humbled within me. This I recall to my minde, therefore I have hope.

*Ibid.* It is the Lords mercies that we are not consumed, because his compassions fail not. They are new every morning, great is thy faithfulness, The Lord is my portion, said my soul, therefore will I hope in him.

*Ibid.* The Lord is good to them that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

*Job. 14. 3.* Wherefore doth a living man complain?  
*Job. 2. 10.* a man for the punishments of his sins? O that thou wouldest hide me in the grave [of Jesus] that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me!

Shall we receive good at the hand of God, and shall we not receive evil?

*The sick man may recite, or hear recited the following Psalms in the intervals of his Agony.*

I.

*Psal. 6.* O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O Lord, for I am weak, O Lord heal me, for my bones are vexed.

My

My soul also is sore vexed, but thou, O Lord, how long? Return O Lord, deliver my soul: O save me for thy mercies sake.

For in death no man remembreth thee: in the grave who shall give thee thanks?

I am weary with my groaning: all the night make I my bed to swim: I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all my sorrows.

Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord will receive my prayer.

Blessed be the Lord who hath heard my prayer, and hath not turned his mercy from me.

II.

**I**N the Lord put I my trust: how say ye to my soul, flee as a bird to your mountain?

The Lord is in his holy Temple, the Lords *Psalm. II.* Throne is in heaven, his eyes behold, his eyelids try the children of men.

Preserve me O God, for in thee do I put my trust.

O my soul thou hast said unto the Lord, thou art my Lord, my goodnesse extendeth not to thee.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

I will blesse the Lord who hath given me counsell, my reins also instruct me in the night seasons.

I have set the Lord alwayes before me: be-

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cause he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope.

Thou wilt shew me the path of life : in thy presence is the fulnesse of joy, at thy right hand there are pleasures for evermore.

*Psal. 13.* As for me I will behold thy face in righteousness : I shall be satisfied when I awake with thy likeness.

III.

*Psal. 31. 9* **H**AVE mercy upon me, O Lord, for I am in trouble : mine eye is consumed with grief ; yea my soul and my belly.

For my life is spent with grief, and my years with sighing, my strength faileth because of mine iniquity, and my bones are consumed.  
\* I am like a broken vessel.

But I trusted in thee, O Lord, I said, thou art my God.

My times are in thy hand : make thy face to shine upon thy servant : save me for thy mercies sake.

27. 7. When thou saidst, Seek ye my face, my heart said unto thee, thy face Lord will I seek.

Hide not thy face from me ; put not thy servant away in thine anger : thou hast been my help, leave me not, neither forsake me, O God of my salvation.

I had fainted unlesse I had believed the goodnesse of the Lord in the land of the living.

31. 1. O how great is thy goodnesse, which thou hast laid up for them that fear thee : which thou hast wrought for them that trust in thee, before the sons of men.

Thou



Thou shalt hide them in the secret of thy presence, from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues [from the calumnies and aggravation of sins by Devils.]

I said in my haste, I am cut off from before thine eyes: neverthelesse thou heardest the voice of my supplication, when I cried unto thee.

O love the Lord all ye his Saints, for the Lord preserveth the faithful, and plenteously rewardeth the proud doer.

Be of good courage, and he shall strengthen your heart: all ye that hope in the Lord.

*The Prayer: to be said in the beginning  
of a sicknesse.*

**O** Almighty God, mercifull and gracious, who in thy justice didst send sorrow and tears, sicknesse and death into the world as a punishment for mans sins, and hast comprehended all under sin, and this sad covenant of sufferings. *not to destroy us, but that thou mightest have mercy upon all:* making thy justice to minister to mercy, short afflictions to an eternal weight of glory; as thou hast turned my sins into sicknesse, so turn my sicknesse to the advantages of holinesse and religion, of mercy and pardon, of faith and hope, of grace and glory: thou hast now called me *to the fellowship of sufferings;* Lord by the instrument of religion, let my present condition be so sanctified that my sufferings may be united to the sufferings of my Lord, that so thou

mayest pity me and assist me : relieve my sorrow and support my spirit : direct my thoughts, and sanctifie the accidents of my sicknesse, and that the punishment of my sin may be the school of vertue : in which since thou hast now entred me, Lord make me a holy proficient : that I may behave my self as a son under discipline, humbly, and obediently, evenly, and penitently ; that I may come by this means nearer unto thee ; that if I shall go forth of this sicknesse by the gate of life and health, I may return to the world with great strengths of spirit, to run a new race of a stricter holiness, and a more severe religion : Or if I pass from hence with the out-let of death, I may enter into the bosome of my Lord, and may feel the present joyes of a certain hope of that Sea of pleasures, in which all thy Saints and servants shall be comprehended to eternal ages. Grant this for Jesus Christ his sake, our dearest Lord and Saviour. Amen.

*An act of resignation to be said by a sick person in all the evil accidents of his sicknesse.*

**O** Eternall God, thou hast made me and sustained me, thou hast blessed me in all the dayes of my life, and hast taken care of me in all variety of accidents ; and nothing happens to me in vain ; nothing without thy providence ; and I know thou smitest thy servants in mercy, and with designs of the greatest pity in the world : Lord I humbly lye down under thy rod ; do with me as thou pleasest, do thou choose for me, not onely the

the whole state and condition of being, but every little and great accident of it. Keep me safe by thy grace, and then use what instrument thou pleasest of bringing me to thee: Lord I am not solicitous of the passage, so I may get thee. Onely, O Lord, remember my infirmities, and let thy servant rejoyce in thee alwayes, and feel and confesse, and glory in thy goodnesse. O be thou as delightful to me in this my medicinall sicknesse, as ever thou wert in any of the dangers of my prosperity, let me not peevishly refuse thy pardon at the rate of a severe discipline. I am thy servant and thy creature, thy purchased possession, and thy son, I am all thine; and because thou hast mercy in store for all that trust in thee, I cover mine eyes, and in silence wait for the time of my redemption. Amen.

*A Prayer for the grace of Patience.*

**M**ost mercifull and gracious Father, who in the Redemption of lost mankinde by the passion of thy most holy Son hast established a covenant of sufferings, I bless and magnifie thy Name, that thou hast adopted me into the inheritance of sons, and hast given me a portion of my elder Brother: Lord, the crosse falls heavy and sits uneasie upon my shoulders; my spirit is willing, but my flesh is weak, I humbly beg of thee that I may now rejoyce in this thy dispensation and effect of providence: I know and am perswaded that thou art then as gracious when thou sittest us for amendment or trial, as when thou relievest our wearied bodies, in compliance with our infirmi-

ty : I rejoyce O Lord in thy rare and mysterious mercy, who by sufferings hast turned our misery into advantages unspeakable : for so thou makest us like to thy Son , and givest us a gift that the Angels never did receive : for they cannot die in a conformity to, and imitation of their Lord and ours : but blessed be thy Name , we can, and dearest Lord, *Let it be so.* Amen.

## I I.

**T**Hou who art the God of Patience & consolation, strengthen me in the inner man, that I may *bear the yoke and burden of the Lord* without any uneasie and uselesse murmurs, and ineffective unwill ingnesse. Lord, I am unable to stand under the cross, unable of my self, but thou, O holy Jesus, who didst feel the burden of it, who didst sinke under it, and wert pleased to admit a man to bear part of the load when thou underwentst all for him : be thou pleased to ease this load by fortifying my spirit : that I may be strongest when I am weakest, and may be able to do and suffer every thing thou pleasest through Christ which strengthens me. Lord, if thou wilt support me, I will for ever praise thee : If thou wilt suffer the load to presse me yet more heavily, I will cry unto thee and complain unto my God, and at last I will lie down and die, and by the mercies and intercession of the Holy Jesus, and the conduct of thy blessed Spirit, and the ministry of Angels, passe into those mansions where holy souls rest and weep no more. Lord pity me; Lord sanctifie this my sicknesse : Lord strengthen me :

me: Holy Jesus save me and deliver me; thou knowest how shamefully I have fallen with pleasure: in thy mercy and very pity let me not fall with pain too. O let me *never charge God foolishly*, nor offend thee by my impatience and uneasie spirit, nor weaken the hands and hearts of those that charitably minister to my needs: but let me passe through the valley of tears, and the valley of the shadow of death with safety and peace, with a meek spirit, and a sence of the Divine mercies: and though thou breakest me in pieces, my hope is, thou wilt gather me up in the gatherings of eternity: Grant this eternal God, Gracious Father, for the merits and intercession of our merciful high-Priest, who once suffered for me, and for ever intercedes for me, our most gracious and ever blessed Saviour Jesus.

*A Prayer to be said when the sick man takes Physick.*

**O** Most blessed and eternal Jesus, thou who art the great Physitian of our souls, and the Sun of righteousness arising with healing in thy wings, to thee is given by thy heavenly Father the Government of all the world, and thou disposest every great and little accident to thy Fathers honour, and to the good, and comfort of them that love and serve thee: Be pleased to blesse the ministry of thy servant in order to my ease and health, direct his judgement, prosper the medicines, and dispose the chances of my sickness fortunately, that I may feel the blessing and loving kindness

nesse of the Lord, in the ease of my pain, and the restitution of my health : that I being restored to the society of the living, and to thy solemn Assemblies, may praise thee and thy goodnesse secretly among the faithfull and in the Congregation of thy redeemed ones, here in the outer-courts of the Lord, and hereafter in thy eternal Temple for ever and ever. Amen.

## S E C T. III.

*Of the practise of the grace of Faith in the time of sicknesse.*

**N**OW is the time when faith appears most necessary, and most difficult. It is the foundation of a good life, & the foundation of all our hopes : it is that without which we cannot live well, and without which we cannot die well ; it is a grace that then we shall need, to support our spirits, to sustain our hopes, to alleviate our sicknesse, to resist temptations, to prevent despair : upon the belief of the articles of our religion we can do the works of a holy life ; but upon belief of the promises we can bear our sicknesse patiently, and die chearfully. The sick man may practise it in the following instances.

1. *Let the sick man be carefull that he do not admit of any doubt concerning that which he believed and received from common consent in his best health and dayes of election and religion.* For if the Devil can but prevail so far as to unfix and unrivet the resolution and confidence or fulness of assent, it is easie for him so to unwinde the spirit, that from *why to whether*

or no, from *whether or no*, to *scarcely not*, from *scarcely not* to *absolutely not at all*, are steps of a descending and failing spirit : and whatsoever a man is made to doubt of by the weakness of his understanding in a sicknesse, it will be hard to get an instrument strong or subtil enough to comfort and ensure : for when the strengths are gone by which Faith held, and it does not stand firm by the weight of its own bulk and great constitution, nor yet by the cordage of a tenacious root, then it is prepared for a ruine, which it cannot escape in the tempests of a sicknesse and the assaults of a Devil. \* Discourse and argument, \* the line of tradition, and a never \* failing experience, \* the Spirit of God, and the truth \* of miracles, \* the word of prophesie, \* and the blood of Martyrs, \* the excellency of the doctrine, and \* the necessity of men, \* the riches of the promises, \* and the wisdom of the revelations, \* the reasonableness and \* sublimity, \* the concordance and the \* usefulness of the articles, and their compliance with all the needs of man, \* and the government of Common-wealths, are like the strings and branches of the roots, by which Faith stands firm & unmoveable in the spirit, and understanding of a man. But in sicknesse the understanding is shaken, and the ground is removed in which the root did grapple, and supports its trunk : and therefore there is no way now, but that it be left to stand upon the old confidences, and by the firmament of its own weight : <sup>a Non jam</sup> it must be left to stand, because <sup>validis radicibus haerens, pondere fixa suo.</sup> it alwayes stood there before : and as it stood al his life time in the *ground of understanding.*



Sanctiusque so it must now be supported with *will* and a  
 as reveren- *fixed resolution*. But disputation tempts it, and  
 tius visum shakes it with trying, and overthrows it with  
 de actis De shaking. Above all things in the world, let  
 orum crede- the sick man fear a proposition which his sick-  
 re quam sci- nes hath put into him, contrary to the discour-  
 re. Tacit. ses of health, and a sober untroubled reason.

Fides tua te salvum faciet; non  
 exercitatio scripturarum. Fides  
 in regula posita est; (scilicet in  
 symbolo quod jam recitaverat)  
 habet legem, & salutem de ob-  
 servatione legis: exercitatio au-  
 tem in curiositate consistit, ha-  
 bens gloriam solam de peritia.  
 Audio: Cedat curiositas fidei;  
 cedat gloria saluti.

Text. de prescrip.

3. Augustinus vocat Symbolum  
 comprehensionem fidei vestra-  
 rum, perfectam nem. Cordis signa-  
 culum, & nostrae militiae sacra-  
 mentum. Amb. lib. 3. de Veland.  
 Virgin. Aug. serm. 145.

Non per difficiles nos Deus ad  
 beatam vitam quaestio: es vocat.  
 In absoluto nobis & facile est re-  
 spondere: Jesum suscitatum a  
 mortuis per Deum credere &  
 ipsum esse dominum confiteri.

S. Hilari. lib. 10. de Trinit.

Hæc est fides Catholica: (de  
 Symbolo suo dixit Athanasius  
 Vel quicunque author est; S. A-  
 thanasi. de fide Nicæna.)

Ἡ δὲ οὐνὴ παρὰ τῶν πατέρων καὶ  
 τὰς θείας γραφὰς ἐμολογηθεῖσα πί-  
 στις ἀνθρώπων ἐστὶν ἀπὸς ἀνθρώπων  
 πρὸς θεὸν ἀσβεστὰς, οὐρανόθεν δὲ  
 ἀποδιδωμένη ἐν Χριστῷ.

Ep. ad R. p. 11.

2. Let the sick man mingle  
 the recital of his Creed toge-  
 ther with his devotions, and  
 in that let him account his  
 Faith; not in curiosity & fa-  
 cious, in the confessions of  
 parties and interests: for  
 some over forward zeals are  
 so earnest to profess their  
 little and uncertain articles,  
 and glory so to dye in a par-  
 ticular and divided commu-  
 nion, that in the profession  
 of their faith they lose or  
 discompose their charity; let  
 it be enough that we secure  
 our interest of heaven, though  
 we do not go about to ap-  
 propriate the mansions to  
 ous sect: for every good  
 man hopes to be saved as  
 he is a Christian, and not  
 as he is a Lutheran, or of  
 an other division. How-  
 ever those articles upon  
 which he can build the ex-  
 ercise of any vertue in his  
 sickness, or upon the stock  
 of which he can improve his

p. 11.

present condition, are such as consist in the *greatnesse and goodnesse*, the *veracity*, and *mercy of God* through *Jesus Christ*: nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in Christendom.

3. *Let the sick mans faith especially be active about the promises of grace, and the excellent things of the Gospel*: those which can comfort his sorrows, and inable his patience: those upon the hopes of which he did the duties of his life, and for which he is not unwilling to die: such as the *intercession and advocacy of Christ*, remission of sins, the resurrection, the mysterious arts and mercies of mans redemption, Christs triumph over death, and all the powers of hell, the covenant of grace, or the blessed issues of repentance, and above all, the article of eternall life, upon the strength of which 11000. virgins went cheérfully together to their martyrdom, and 20000. Christians were burned by *Diocletian* on a Christmas day, and whole armies of Asian Christians offered themselves to the Tribunals of *Arius* *Anthanius*, and whole colleges of severe persons were instituted, who lived upon religion, whose dinner was the *Eucharist*, whose supper was *praise*, and their nights were *watches*, & their dayes were *labour*; for the hope of which then men counted it gain to lose their estates, and gloried in their sufferings, and rejoyced in their persecutions, and were glad at their disgraces; this is the article that hath made all the Martyrs of Christ confident and glorious, and if it does not more than sufficiently

Tertul. ad Scapul.

ciently strengthen our spirits to the present suffering, it is because we understand it not, but have the appetites of beasts and fools. But if the sick man fixes his thoughts, and lets his habitation dwell here, he swells his hope, and masters his fears, and eases his sorrows, and overcomes his temptations.

4. *Let the sick man endeavour to turn his faith of the Articles into love of them; and that will be an excellent instrument, not onely to refresh his sorrows, but to confirm his faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments, to judge concerning the reasonablenesse of a proposition; But therefore let him consider and love it, because it is useful and necessary, profitable and gracious; and when he is once in love with it, and then also renews his love to it, when he feels the need of it; he is an interested person, and for his own sake will never let it go, and passe into the shadows of doubting, or the utter-darknesse of infidelity. An Act of love will make him have a mind to it, and we easily believe what we love, but very uneasily part with our belief, which we for so great an interest have chosen, and intertained with a great affection.*

5 *Let the sick person be infinitely careful that his faith be not tempted by any man, or any thing, and when it is in any degree weakned, let him lay fast hold upon the conclusion, upon the Article it self, & by earnest prayer beg of God to guide him in certainty and safety. For let him consider that the article is better than all its contrary or contradictory, & he is concerned*

cerned that it be true, and concerned also that he do believe it: but he can receive no good at all, if Christ did not die, if there be no resurrection, if his Creed hath deceived him: therefore all that he is to do is to secure his hold, which he can do no way but *by prayer* and *by his interest*. And by this argument or instrument it was that *Socrates* refreshed the evil of his condition, when he was to drink his *aconite*. \* If the soul be immortall, and *In Phxden;*  
perpetuall rewards be laid up for wise souls, then I lose nothing by my death: but if there be not, then I lose nothing by my opinion: for it supports my spirit in my passage, and the evil of being deceived cannot overtake me when I have no being. So it is with all that are tempted in their faith. If those articles be not true, then the men are nothing; if they be true, then they are happy: & if the articles fail, there can be no punishment for believing: but if they be true, my *not believing* destroyes all my portion in them: and possibility to receive the excellent things which they contain. By Faith we *quench the fiery darts of the devil*: but if our faith be quenched, wherewithall shall we be able to endure assault? therefore seise upon the Article, and secure the great object, and the great instrument, that is, *the hopes of pardon, and eternall life through Jesus Christ*, and do this by all means, and by any instrument artificial, or inartificial, by argument, or by stratagem, by perfect resolution, or by discourse, by the hand and ears of Premisses, or the foot of the Conclusion, by right or by wrong, because we understand it, or because we love it,  
*Super*

*super totam materiam*, because I will, and because I ought, because it is safe to do so, and because it is not safe to do otherwise, because if I do I may receive a good, and because if I do not, I am miserable; either for that I shall have a portion of sorrows, or that I can have no portion of good things without it.

# SECT. IV.

*Acts of Faith by way of prayer and ejaculation to be said by sick men in the dayes of their temptation.*

**L**ord whither shall I go? thou hast the words of eternall life.

I believe in God the Father Almighty, and in Jesus Christ his onely Son our Lord, &c.

And I believe in the holy Ghost, &c.

Lord I believe, help thou mine unbelief.

I know and am perswaded by the Lord Jesus that none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

*Rom. 14.*

6.

If God be for us, who can be against us? He that spared not his own Son, but delivered him for us all: how shall he not with him give us all things?

Who shall lay any thing to the charge of Gods elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

*Rom. 8.*

31. 32.

15.

If any man sin, we have an Advocate with <sup>1</sup> *John* 2. the Father, Jesus Christ the righteous, and he <sup>1</sup> is the propitiation for our sins.

This is a faithfull saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. O grant, that I may obtain mercy, that in me Jesus Christ may shew forth all long-suffering, that I may be- <sup>1</sup> *Tim.* 1. lieve in him to life everlasting. 15.

I am bound to give thanks unto God al- way, because God hath from the beginning chosen me to salvation, through sanctifica- tion of the Spirit, and belief of the truth whereunto he called me by the gospel, to <sup>2</sup> *Thes.* 2. the obtaining of the glory of the Lord Jesus <sup>13</sup> Christ.

Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort my heart, and stablish me in every good word and <sup>*Ibid.* v. 16,</sup> work. 17.

The Lord direct my heart into the love <sup>2</sup> *Thes.* 3. of God, and into the patient waiting for <sup>5</sup> Christ.

O that our God would count me worthy of ~~this~~ calling, and fulfill all the good plea- sure of his goodnesse, and the work of faith with power. That the Name of our Lord Je- sus Christ may be glorified in me, & I in him, <sup>2</sup> *Thes.* 1. according to the grace of our God and the <sup>11</sup> Lord Jesus Christ.

Let us who are of the day be sober, put- ting on the brest-plate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain

obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.

1 *Thes.* 5. Wherefore comfort your selves together and  
9, 10. edifie one another.

There is no name under heaven whereby  
*Acts* 3. 23. we can be saved, but onely the Name of the Lord Jesus. And every soul which will not hear that Prophet shall be destroyed from among the people.

God forbid that I should glory, save in the Crosse of Jesus Christ: I desire to know nothing but Jesus Christ and him crucified. For to me to live is Christ, and to die is gain.

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? But the just shall live by faith.  
*Isa.* 2. 22.

Lord, I believe that thou art the Christ, the Son of God, the Saviour of the world, the resurrection and the life; and he that beleeveeth in thee, though he were dead, yet shall he live.  
*John* 11. 25.

*Ibid*  
*Ver.* 40. Jesus said unto her, Said I not to thee, that if thou wouldst believe thou shouldst see the glory of God?

O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.  
*1 Cor.* 15. 55.

*Ibid.* Lord make me steadfast and unmovable, alwayes abounding in the work of the Lord; For I know that my labour is not in vain in the Lord,



The Prayer [*for the grace and strengths  
of Faith.*]

**O** Holy and eternall Jesus, who didst dye for me and for all mankind, abolishing our sin, reconciling us to God, adopting us into the portion of thine heritage, and establishing with us a covenant of Faith and obedience, making our souls to rely upon spiritual strengths, by the supports of a holy belief, and the expectation of rare promises, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, believing thy word, trusting in thy promises, waiting for thy mercies, and doing thy commandments, that the Devil may not prevail upon me, and my own weakneses may not abuse or unsettle my perswasions, nor my sins discompose my just confidence in thee and thy eternall mercies. Let me alwayes be thy servant and thy disciple, and die in the communion of thy Church, of all faithfull people; Lord I renounce whatsoever is against thy truth, and if secretly I have or do believe any false proposition, I do it in the simplicity of my heart and great weaknesse; and if I could discover it, would dash it in pieces by a solemn disclaiming it; for thou art the Way, the Truth and the Life; and I know that whatsoever thou hast declared, that is the truth of God, and I do firmly adhere to the religion thou hast taught, and glory in nothing so much as that I am a Christian, that thy name is called upon me: O my God, though I die, yet will I put my trust in thee. In thee O Lord have I trusted, let me never be confounded. Amen.

SECT.

## SECT. V.

*Of the Practise of the Grace of Repentance in the time of sicknesse.*

**M**En generally do very much dread sudden death, and pray against it passionately; and certainly it hath in it great inconveniences accidentally to mens estates, to the settlement of families, to the culture and trimming of souls, and it robs a man of the blessings which may be consequent to sickness, and to the passive graces, and holy contentions of a Christian, while he descends to his grave without an adversary or a trial: and a good man may be taken at such a disadvantage, that a sudden death would be a great evil, even to the most excellent person, if it strikes him in an unlucky circumstance: But these considerations are not the onely ingredients into those mens discourse, who pray violently against sudden deaths; for possibly if this were all, there may be in the condition of sudden death something to make recompence for the evils of the over-hasty accident. For certainly, it is a lesse temporal evil to fall by the rudeness of a sword, then the violences of a Feaver, and the axe is much a lesse affliction than a strangury: and though a sickness tries our vertues, yet a sudden death is free from temptation: a sicknesse may be more glorious, and a sudden death more safe; *the dearest deaths are best*, the shortest and least

premeditate; so *Cesar* said; and *Pliny* called a short death *the greatest fortune of a mans life*. For even good men have been forced to an undecency of de-

Descendisti  
ad Olympi-  
am, sed ne-  
mo præter  
te: coronam  
habes, vi-  
ctoriam non  
habes.

Mitius ille perit subita qui  
mergitur unda;  
Quàm sua qui liquidis bra-  
chia lassat aquis.

*Ovid.*

deportment by the violences of pain: and *Cicerò* observes concerning *Hercules*, that he was broken in pieces with pain, even then when he sought for immortality by his death, being tortured with a plague knit up in the lappet of his shirt. And therefore as a sudden death certainly loses the rewards of a holy sickness, so it makes that a man shall not so much hazard & lose the rewards of a holy life.

*Etiam innocentes mentiri cogit dolor.*

*Ipse illigatus peste interit: mor textili.*

But the secret of this affair is a worse matter; men live at the rate, either of an habitual wickednesse, or else a frequent repetition of single acts of killing and deadly sins, that a sudden death is the ruine of all their hopes, and a perfect consignation to an eternall sorrow. But in this case also, so is a lingring sicknesse; for our sicknesse may change us from life to health, from health to strength, from strength to the firmnesse of confirmation of habitual graces; but it cannot change a man from death to life, and begin and finish that processe which sits not down but in the bosome of blessednesse. He that washes in the morning when his bath is seasonable and healthfull, is not onely made clean, but sprightly, and the blood is brisk and coloured like the first springing of the morning, but they that wash their dead, cleanse the skin, & leave paleness upon the cheek, & stiffeness in all the joynts. A repentance upon our death-bed is like washing the coarfe, it is cleanly and civil; but makes no change deeper than the skin; But God knows, it is a custom so to wash them that are going to dwell with dust, and to be bu-

*Lavor honesta hora & salubri quæ mihi & calorem & sanguinem servet. Rigere & pallere post lavacrum mortuus possum.*

*Tertul. Apol. c. 24.*

ried

Cognata facie sepulti.

Δαρανίς τὰς ἐκ τῆς Ἰνδου-  
 δ' αὖτις ἀπὸ λείαντος μόνον  
 παρὰ πάντα τὰ ἐκ τῶν ἑνῶν, ἵε-  
 ροδίων, καὶ γαμήσιος καὶ δαυ-  
 βανέτας.

*Ælian. lib. 4. var.**bist. cap. 1.*

ried in the lap of their kindred,  
 earth ; but all their lives time

wallow in pollutions without  
 any washing at all, or if they do,

it is like that of the *Dardani* who

washed but thrice all their life

time ; when they are born , and

when they marry , and when they

die ; when they are baptized, or

against a solemnity, or for the day of their

funerall : but these are but ceremonious

washings, and never purifie the soul , if it

be stained and hath sullied the whitenesse of

its baptismall robes.

\* God intended we should live a holy life,

he contracted with us in *Jesus Christ* for a

holy life , \* he made no abate-

ments of the strictest sense of it,

but such as did necessarily com-

ply with humane infirmities or

possibilities , that is, he under-

stood it in the sense of repentance,

which still is so to renew our du-  
 ty , that it may be a holy life in the second  
 sense ; that is , some great portion of our life  
 to be spent in living as *Christians* should,  
 \* a resolving to repent upon our death-bed, it  
 is the greatest mockery of *God* in the world,  
 and the most perfect contradictory to all his  
 excellent designs of mercy, and holiness ;  
 for therefore he threatned us with hell if we  
 did not , and he promised heaven , if we  
 did live a holy life : and a late repentance  
 promises heaven to us upon other  
 conditions, even when we have  
 lived wickedly. \* It renders a  
 man

Vide Aug. lib. 5. Hom.  
 4. & serm. 37 de tem-  
 pore, Faustum ad Pauli-  
 um Ep. 1. in Biblioth. pp.  
 tom. 5. vet. edit. Confil.  
 Arelat. 1. c. 3. Carthag. 4.  
 c. 7. 8.

Quis luce suprema  
 Dimisisse meas sero non  
 ingemit horas.

*Sil. Ital. l. 15.*

man uselesse and intolerable to the world ;  
 taking off the great curb of religion, of fear,  
 and hope, and permitting all impiety with  
 the greatest impunity and encouragement in  
 the world; \* by this means we see sic contra? rerum nature  
 so many *παῖδας πολυχρονίους* as munera, nota  
*Philo* calls them, or as the pro- Corvus maturis frugibus o-  
 phets *pueros centum annorum*, va refert.  
 children of almost an hundred *In Adrian. Σίμιλις μὲν ἐν*  
 years old, upon whose grave we *ταῦτα κῆρας ἕως καὶ ἑνὶ*  
 may write the inscription which was upon *τίτῳ, ζῆσας δὲ ἑνὶ ἐνιαυτῷ.*  
 the tomb of *Similis* in *Xiphilin*. Here he  
 lies who ~~was~~ so many years, but lived but  
 seven; \* and the course of nature runs coun-  
 ter to the perfect designs of piety, and \* God  
 who gave us a life to live to him is onely ser-  
 ved at our death, when we die to all the  
 world: \* and we undervalue the great pro-  
 mise made by the holy Jesus, for which the  
 piety, the strictest unerring pie- Vide Life of Christ, Disc. of  
 ty of ten thousand ages is not a repentance: rule of holy li-  
 proportionable exchange: yet we ving chap. 4. Sect. of repen-  
 think it a hard bargain to get hea- tance; and volume of Serm.  
 ven, if we be forced to part with a serm. 5.6.  
 one lust, or live soberly twenty a Ne tam ad stygias famu-  
 years: But like *Demetrius Afer*, lus descenderet umbras,  
 who having lived a slave all his Ureret it plicium cum  
 life time, yet desired to descend to his grave scelerata lues,  
 in freedom, begged manumission of his Lords, Cavimus——  
 we lived in the bondage of our sin all our  
 dayes, and hope to die the Lords freed man.  
 \* But above all this course of a delayed repen-  
 tance must of necessity therfore be ineffective,  
 and certainly mortall, because it is an intire  
 destruction of the very formality and essen-  
 tiall constituent reason of religion: which I  
 thus demonstrate.

When

When God made man and propounded to him an immortal & a blessed state, as the end of his hopes, and the perfection of his condition, he did not give it him for nothing, but upon certain conditions, which although they could add nothing to God, yet they were such things which man could value, and they were his best: & God had made appetites of pleasure in man, that in them the scene of his obedience should lye. For when God made instances of mans obedience, he 1. either commanded such things to be done, which man did naturally desire, or 2. such things which did contradict his natural desires, or 3. such which were indifferent. Not the first & the last: for it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, & could not stay from eating; neither was it any contention of obedience or labour of love for a man to look Eastward once a day, or turn his back when the north wind blew fierce and loud. Therefore for the tryall and instance of obedience, God made his laws so, that they should lay restraint upon mans appetites, so that man might part with something of his own, that he may give to God his will, and deny it to himself for the interest of his service; and chastity is the denyall of a violent desire, and justice is parting with money that might help to enrich me, and meeknesse is a huge contradiction to pride and revenge; and the wandring of our eyes, and the greatnesse of our fancy, and our imaginative opinions are to be lessened, that we may serve God, there is no other way of serving God, we have nothing else to present unto him:

him : we do not else give him any thing or part of our selves , but when we for his sake part with what we naturally desire , and difficulty is essentiall to vertue , and without choice there can be no reward, & in the satisfaction of our natural desires there is no election, we run to them as beasts to the river or the crib. If therefore any man shall teach or practise such a religion that satisfies all our naturall desires in the dayes of desire & passion, of lust and appetites, and onely turns to God when his appetites are gone , and his desires cease, this man hath overthrown the very being of vertues, and the essentiall constitution of religion; religion is no religion, and vertue is no act of choice , and reward comes by chance and without condition. If we onely are religious when we cannot choose , if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us; *Death is a certain mortifier* ; but that mortification is deadly, not usefull to the purposes of a spirituall life. When we are compelled to depart from our evil customes and leave to live, that we may begin to live , then we dye to dye ; that life is the prologue to death , and thenceforth we dye eternally.

S. *Cyril* speaks of certain people that chose to worship the Sun because he was a day-God; for believing that he was quenched every night in the Sea , or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheists all night and live as they

K

list.

*Cogimur à suctis animum  
suspendere rebus,  
Atque ut vivamus vivere de-  
sinimus.*

Corn. Gall.



list. Men who divide their little portion of time between religion and pleasures, between God and Gods enemy, think that God is to rule, but in his certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life; but as to God, *both the day and night are alike*, so are the first and last of our dayes; all are his due, and he will account severely with us for the follies of the first, and the evil of the last: The evils and the pains are great

Grossius hæc Rhadaman-  
thus habet durissima regna,  
Castigatq; auditq; dolos, sub-  
bigitque fateri  
Quæ quis apud superos fur-  
to lætatus inani  
Distulit in seram commissa  
piacula mortem.

*Aneid. 6.*

Cineri glo-  
ria sera ve-  
nit.

Tu mihi, quod rarum est, vi-  
vo sublimè dedisti  
Nomen, ab æquæis quod  
dare fama solet.

which are reserved for those who defer their restitution to Gods favour till their death. And therefore *Antisthenes* said well: *It is not the happy death but the happy life that makes man happy.* It is in piety as in fame and reputation: he secures a

good name but loosely that trusts his fame and celebrity onely to his ashes: and it is more a civility than the *base* of a firm reputation, that men speak honour of their departed relatives: but if their life be ver-  
tuous, it forces honour from contempt, and

snatches it from the hand of envy, and it shines thorow the crevices of detraction, and as it anointed the head of the living, so it embalms the body of the

dead. From these premises it follows, that when we discourse of a *sicks mans repentance*, it is intended to be, not a beginning, but the prosecution and consummation of the covenant of repentance, which Christ stipulated with us in Baptisme, and which we needed

Chap. 4. *in time of sicknesse.* Sect. 6. 195  
needed all our life, and which we began long before this last arrest, and in which we are now to make further progresse, that we may arrive to that integrity and fulnesse of duty, *that our sins may be blotted out*, when the *times of refreshing shall come from the presence of the Lord.*

## S E C T. VI.

*Rules for the practise of Repentance in sickness.*

1. **L** *Et the sick man consider at what gate this sicknesse entred*; and if he can discover the particular, let him instantly, passionately, and with great contrition dash the crime in pieces, lest he descend into his grave in the midst of a sin, and thence remove into an ocean of an eternall sorrow; but if he onely suffers the common fate of man, and knows not that particular inlet, he is to be governed by the following measures.

2. *Inquire into the repentance of thy former life*, particularly; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living, and reductive of these to act? How many dayes and nights have we spent in sorrow or care: in habituall and actuall pursuances of vertue? what instrument we have chosen and used for the eradication of sin? how we have judged our selves, and how punished? and in summe, whether we have by the grace of repentance changed our life from criminall to vertuous, from one habit to another? and whether we have paid for the pleasure of our sin by smart, or sorrow, by the effusion of alms, or pernoctations

tions or abodes in prayers, so as the spirit hath been served in our repentance as earnestly, and as greatly as our appetites have been provided for in the dayes of our shame and folly?

3. Supply the imperfections of thy repentance by a generall or universall sorrow for the sins not onely since the last Communion or absolution, but of thy whole life: for all sins known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of: thy clamorous and thy whispering sins, the sins of scandall, and the sins of a secret conscience, of the flesh and of the spirit: for it would be but a sad arrest to thy soul wandering in strange and unusuall regions, to see a scroll of uncanceled sins represented and charged upon thee for want of care and notices, and that by repentance shall become invalide, because of its imperfections.

4. To this purpose it is usually advised by spirituall persons, *that the sick man make an universall confession*, or a renovation and repetition of all the particular confessions and accusations of his whole life; that now at the foot of his account he may represent the summe totall to God, and his conscience, and make provisions for their remedy and pardon according to his present possibilities.

5. Now is the time to *make reflex acts of repentance*: that as by a generall repentance we supply the want of the just extension of parts: so by this we may supply the proper mea-

measures of the intension of degrees. In our health we can consider concerning our own acts whether they be reall or hypocriticall, essentiall or imaginary, sincere or upon interest, integrall or imperfect, commensurate or defective; and although it is a good caution of securities after all our care and diligence still to suspect our selves, and our own deceptions, and for ever to beg of G O D pardon and acceptance in the union of Christs passion, and intercession; yet in proper speaking reflex acts of repentance, being a suppletory after the imperfection of the direct, are then most fit to be used when we cannot proceed in, and prosecute the direct actions. To repent because we cannot repent, and to grieve because we cannot grieve, was a device invented to serve the turn of the mother of *Peter Gratian*: but it was used by her, and so advised to be in her sicknesse, and last actions of repentance: for in our perfect health and understanding if we do not understand our first act we cannot discern our second: and if we be not sorry for our sins, we cannot be sorry for want of sorrows: it is a contradiction to say we can, because want of sorrow to which we are obliged is certainly a great sin: and if we can grieve for that, then also for the rest: if not for all, then not for this: but in the dayes of weaknesse the case is otherwise: for then our actions are imperfect, our discourse weak, our internall actions not discernable, our fears great, our work to be abbreviated, and our defects to be supplied by spirituall arts: and therefore it is proper

and proportionate to our state, and to our necessity, to beg of God pardon for the imperfections of our repentance, acceptance of our weaker sorrows, supplies out of the treasures of grace and mercy: and thus repenting of the evil and unhandsome adherencies of our repentance, in the whole integrity of the duty, it will become *a repentance not to be repented of.*

Ou pendre,  
ou rendre,  
ou le peines  
denfers at-  
rendre.

6. Now is the time beyond which the sick man must *at no hand defer to make restitution of all his unjust possessions*, or other mens rights, and satisfaction for all injuries and violencies according to his obligation, and possibilities: for although many circumstances might impede the acting it in our lives time, and it was permitted to be deferred in many cases, because by it justice was not hindred, and oftentimes piety and equity were provided for; yet because this is the last scene of our life, he that does not act it so far as he can or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it, is to omit it, and leaves the repentance defective in an integral and constituent part.

7. Let the sick man be diligent and watchfull, that the principle of his repentance be *contrition*, or sorrow for sins, commenced upon the love of God. For although sorrow for sins upon any motive may lead us to God by many intermediall passages, and is the threshold of returning sinners, yet it is not good, nor effective upon our death-bed: because repentance is not then to begin, but must then be finished and compleated: and it is to be

be a supply and reparation of all the imperfections of that duty: and therefore it must by that time be arrived to *contrition*, that is, it must have grown from fear to love, from the passions of a servant, to the affections of a son: The reason of which (besides the precedent) is this, because when our repentance is in this state, it supposes the man also in a state of grace, a well grown Christian: for to hate sin out of the love of God is not the felicity of a new convert, or an infant grace (or if it be, that love also is in its infancy) but it supposes a good progresse, and the man habitually virtuous, and tending to perfection: and therefore contrition, or repentance so qualified, is usefull to great degrees of pardon, because the man is a gracious person, and that vertue is of good degree, and consequently a fit employment for him that shall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition even before this state of sicknesse, let it be increased by spirituall arts, and the proper exercises of charity.

*Means of exciting contrition, or repentance of sins, proceeding from the love of God.*

**T**O which purpose the sick man may consider, and is to be reminded (if he does not) that there are in God all the motives & causes of amability in the world: that God is so infinitely good, that there are some of the greatest and most excellent spirits of heaven, whose work, and whose felicity, and whose perfections, and whose nature it is, to flame and burn in the brightest and most excellent

love, \* that to love God is the greatest glory of Heaven, \* that in him there are such excellencies, that the smallest rayes of them communicated to our weaker understandings are yet sufficient to cause ravishments and transportations, and satisfactions, and *joyes unspeakable, and full of glory*: \* that all the wise Christians of the world know and feel such causes to love God, that they all profess themselves ready to dye for the love of God, \* and the Apostles and millions of the Martyrs did dye for him. \* And although it be harder to live in his love than to dye for it, yet all the good people that ever gave their names to Christ did for his love endure the crucifying their lusts, the mortification of their appetites, the contradictions and death of their most passionate, naturall desires; \* that Kings and Queens have quitted their Diadems, and many married Saints have turned their mutual vows into the love of Jesus, and married him onely, keeping a virgin chastity in a married life, that they may more tenderly express their love to God; \* that all the good we have derives from Gods love to us, & all the good we can hope for is the effect of his love, and can descend onely upon them that love him; \* that by his love it is that we receive the holy Jesus, \* and by his love we receive the holy Spirit, \* and by his love we feel peace and joy within our spirits, \* and by love we receive the mysterious Sacrament. \* And what can be greater, then that from the goodnesse & love of God, we receive Jesus Christ, and the holy Ghost, and Adoption, and the inheritance of sons, and to be co-heirs



heirs with Jesus, and to have pardon of our sins, and a divine nature, & restraining grace, and the grace of sanctification, and a rest and peace within us, and a certain expectation of glory? \* who can choose but love him, who when we had provoked him exceedingly, sent his Son to dye for us, that we might live with him; who does so desire to pardon us and save us, that he hath appointed his holy Son continually to intercede for us? \* That his love is so great that he offers us great kindness, and intreats us to be happy, and makes many decrees in heaven concerning the interest of our soul, and the very provision and support of our persons. \* That he sends an Angel to attend every of his servants, and to be their guard and their guide in all their dangers and hostilities. \* That for our sakes he restrains the Devil, and puts his mightinesse in fetters and restraints, and chastises his malice with degrees of grace and safety. \* That he it is who makes all the creatures serve us; and takes care of our sleeps, and preserves all plants and elements, all mineralls and vegetables, all beasts and birds, all fishes and *insects* for food to us, and for ornament, for physick and instruction, for variety and wonder, for delight and for religion. \* That as God is all good in himself, and all good to us, so sin is directly contrary to God, to reason, to religion, to safety, and pleasure and felicity. \* That it is a great dishonour to a mans spirit to have been made a fool by a weak temptation, and an empty lust; to have rejected God, who is so rich, so wise, so good, and so excellent, so delici-

ous, and so profitable to us. \* That all the repentance in the world of excellent men does end in contrition, or a sorrow for sins, proceeding from the love of GOD; because they that are in the state of grace do not fear hell violently, and so long as they remain in Gods favour, although they suffer the infirmities of men, yet they are Gods portion, and therefore all the repentance of just and holy men, which is certainly the best, is a repentance not for lower ends, but because they are the friends of God, and they are full of indignation that they have done an act against the honour of their Patron, & their dearest Lord and Father. \* That it is a huge imperfection and a state of weakness to need to be moved with fear or temporall respects, and they that are so, as yet are either immersed in the affections of the world or of themselves, and those men that bear such a character, are not yet esteemed laudable persons, or men of good natures, or the sops of vertue. \* That no repentance can be lasting, that relies upon any thing but the love of God: for temporall motives may cease, and contrary contingences may arise, and fear of hell may be expelled by natural or acquired hardnesse, and is alwayes the least when we have most need of it, and most cause for it: for the more habituall our sins are, the more cauterized our conscience is, the lesse is the fear of hell, and yet our danger is much the greater, \* that although fear of hell or other temporal motives may be the first inlet to a repentance, yet repentance in that constitution & under those circumstances cannot obtain pardon: because there is in that

no union with God, no adhesion to Christ, no endearment of passion, or of spirit, no similitude or conformity to the great instrument of our peace, our glorious Mediator: for as yet a man is turned from his sin, but not converted to God: the first and last of our returns to God being love, and nothing but love: for obedience is the first part of love, and fruition is the last; and because he that does not love God cannot obey him, therefore he that does not love him cannot enjoy him.

Now that this may be reduced to practise, the sick man must be advertised that in the actions of repentance \* he separate low, temporall, sensual, & self ends from his thoughts, and so do his repentance: \* that he may still reflect honour upon God; \* that he confesse his justice in punishing, that he acknowledge himself to have deserved the worst of evils; that he heartily believe and professe, that if he perish finally, yet that God ought to be glorified by that sad event, and that he hath truly merited so intolerable a calamity, \* that he also be put to make acts of election and preference; professing that he would willingly endure all temporall evils rather than be in the disfavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin for temporall respects, because he by an act of imagination or feigned presence of the object to him, entertains the temporall evil that he may leave the sin, and therefore unlesse he be an hypocrite, does not leave the sin to be quit of the temporall evil. And as for the other motive of leaving sin out of the fear of hell, because

because that is an evangelicall motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the Schoolmen had pleased, they might have reckoned it as the hand-maid, and of the *retinue of contrition*, but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be their repentance.

8. **L** *Et the sick persons do frequent actions of repentance by way of prayer for all those sins which are spiritual, & in which no restitution or satisfaction material can be made, and whose contrary acts cannot in kind be exercised.* For penitentiall prayers in some cases are the only instances of repentance that can be. An envious man if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his envy, as directly as corporall austerities are an act of chastity and an enemy to uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can onely repent of that by way of prayer: and intemperance is no way to be rescinded or punished by a dying man but by hearty prayers. Prayers are a great help in all cases; in some they are proper acts of vertue and direct enemies to sin; but although alone and in long continuance, they alone can cure some one or some few little habits, yet they can never alone change the state of the man; and therefore are intended to be a suppletory to the imperfections of other acts; and by that reason are the proper and most pertinent imploy-

ment

9. In those sins, whose proper cure is *mortification corporall*, the sick man is to supply that part of his repentance by a patient submission to the rod of sicknesse: for sicknesse does the work of penances or sharp afflictions and dry diet, perfectly well: to which if we also put our wills, and make it our act by an after election by confessing the justice of God, by bearing it sweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirm our patience, and hear our prayers. *When the guilty man runs to punishment*, the injured person is prevented and hath no whither to go but to forgiveness.

Quid debent  
laesi facere  
ubi rei ad  
penam con-  
fugiunt?

10. I have learned but of one supplementary more for the perfection and proper exercise of a sick mans repentance: but it is such a one as will go a great way in the abolition of our past sins, and making our peace with God, even after a lesse severe life: and that is, that the sick man do some heroicall actions in the matter of charity, or religion, of justice or severity. There is a story of an infamous thief who having begged his pardon of the Emperour *Mauritius* was yet put into the Hospital of *S. Sampson*, where he so plentifully bewailed his sins in the last agonies of his death, that the Physitian who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears, and soon after some body or other pretended to a revelation of this mans beatitude. It was a rare grief that was noted in this man, which begat in that age a confidence of his being saved.

ved, and *that confidence* (as things then went) was quickly called a *revelation*. But it was a stranger severity which is related by *Thomas Cantipratanus* concerning a young gentleman condemned for robbery and violence, who had so deep a sense of his sin, that he was not content with a single death, but begged to be tormented and cut in pieces joint by joint, with intermedial senses, that he might by such a smart signify a greater sorrow: Some have given great estates to the poor and to religion: some have built Colledges for holy persons, many have suffered Martyrdom, and though those that died under the conduct of the *Maccabees* in defence of their countrey and religion, had pendants on their breasts consecrated to the idols of the *Jannenses*; yet that they gave their lives in such a cause with so great a duty, (the biggest things they could do or give) it was esteemed to prevail hugely, towards the pardon and acceptation of their persons. An heroick action of vertue is a huge compendium of religion; for if it be attained to by the usual measures and progresse of a Christian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect possession, from possession to extraordinary emanations, that is, to heroick actions, then it must needs do the work of man, by being so great towards the work of God; but if a man comes thither *per saltū*, or on a sudden (which is seldome seen) then it supposes the man alwayes well inclined, but abused by accident or hope, by confidence or ignorance; then it supposes the man for the present in a great fear.

fear of evil, and a passionate desire of pardon; it supposes his apprehensions great, and his time little; and what the event of that will be, no man can tell; but it is certain that *to some purposes* God will account for our religion on our deathbed, not by the measures of our time, but the eminency of affection (as said *Celestin* the first) that is, supposing the man in the state of grace, or in the revealed possibility of salvation, then an heroicall act hath the reward of a longer series of good actions, in an even and ordinary course of vertue.

Vera ad Deum conversio in ultimis positorum mente potius est æstimanda quam tempore, Cel. P. ep. 2. c. 9. vera conversio, scil. ab infidelitate ad fidem Christi per Baptismum.

II. *In what can remain for the perfecting a sick mans repentance; he is to be helped by the Ministeries of a spiritual Guide.*

# SECT. VII.

*Acts of repentance by way of Prayer and Ejaculation, to be used especially by old men in their age: and by all men in their sicknesse.*

Let us search and try our wayes, and turn again to the Lord: let us lift up our hearts with our hands unto God in the heavens. We have transgressed and rebelled, and thou hast not pardoned: Thou hast covered with anger and persecuted us; thou hast slain, thou hast not pitied, O cover not thy self with a cloud; but let our prayer passe thorough. *Lam. 3. 41.*

I have sinned what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to my self? and why dost not thou pardon my



my transgression, & take away mine iniquity:  
*Job* 7. 20. for now shall I sleep in the dust, & thou shalt  
 seek me in the morning, but I shall not be.

The Lord is righteous, for I have rebelled  
 against his commandments. Hear I pray, all  
 ye people, behold my sorrow, behold O Lord  
 I am in distresse, my bowels are troubled, my  
 heart is turned within me, for I have grie-  
 vously rebelled.

*Lam.* 1.  
 18, 20.

Thou O Lord remainest for ever, thy throne  
 from generation to generation: wherefore  
 dost thou forget us for ever, and forsake us so  
 long time? turn thou us unto thee, O Lord,  
 and so shall we be turned: renew our dayes  
 as of old: O reject me not utterly, and be  
 not exceeding wroth against thy servant.

*Lam.* 5. 19.

O remember not the sins of my youth, nor  
 my transgressions, but according to thy mer-  
 cies, remember thou me for thy goodnesse  
 sake O Lord: Do thou for me O God the  
 Lord, for thy names sake, because thy mer-  
 cy is good, deliver thou me, for I am poor  
 and needy, and my heart is wounded within  
 me, I am gone like the shadow that declineth,  
 I am tossed up and down as the locust.

*Psa.* 25. 7.  
*Psa.* 109.  
 21.

Then *Zacheus* stood forth and said, Behold  
 Lord, half of my goods I give to the poor,  
 and if I have wronged any man I restore him  
 fourfold.

Hear my prayer O Lord, and consider my  
 desire, let my prayer be set forth in thy sight  
 as the incense, and let the lifting up of my  
 hands be an evening sacrifice. And enter not  
 into judgement with thy servant, for in thy  
 sight shall no man living be justified. Teach  
 me to do the thing that pleaseth thee, for thou

*Psal.* 143.

art my God, let thy loving spirit lead me forth into the land of righteousness.

I will [speak] of mercy and judgement, unto thee O Lord will I make my prayer: I will behave my self wisely in a perfect way. O when wilt thou come unto me! I will walk in my house with a perfect heart. I will set no wicked thing before my eyes; I hate the work of them that turn aside, it shall not cleave to me. *Psalm. 101.*

Hide thy face from my sins, and blot out all mine iniquities; create in me a clean heart O God, and renew a right spirit within me. Deliver me from blood-guiltiness O God, [from malice, envy, the follies of lust and violence of passion, &c.] thou God of my salvation, *Psalm. 51.* and my tongue shall sing aloud of thy righteousness.

The sacrifice of God is a broken heart, a broken and a contrite heart, O God thou wilt not despise.

Lord I have done amiss; I have been deceived, let so great a wrong as this be removed, and let it be so no more.

*The Prayer] for the grace and perfection of Repentance.*

I.

O Almighty God, thou art the great Judge of all the world, the Father of our Lord Jesus Christ, the Father of mercies, the Father of Men and Angels, thou lovest not that a sinner should perish, but delightest in our conversion and salvation, & hast in our Lord Jesus Christ established the Covenant of repentance, and promised pardon to all them that

that confesse their sins and forsake them ; O my God be thou pleased to work in me what thou hast commanded should be in me, Lord, I am a dry tree who neither have brought forth fruit unto thee and unto holinesse, nor have wept out salutary tears, the instrument of life and restitution, but have behaved my self like an unconcerned person in the ruins & breaches of my soul : But O God, thou art my God, earnestly will I seek thee ; my soul thirsteth for thee in a barren and thirsty land where no water is ; Lord *give me the grace of tears* and pungent sorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into repentance, and let my repentance proceed to pardon and refreshment.

## II.

**S**upport me with thy graces, strengthen me with thy Spirit, soften my heart with the fire of thy love, and the dew of heaven, with penitential showers : make my care prudent, and the remaining portion of my dayes like the perpetual watches of the night, full of caution and observance, strong and resolute, patient and severe : I remember, O Lord, that I did sin with greedinesse and passion, with great desires and an unabated choice : O let me be as great in my repentance as ever I have been in my calamity and shame : let my hatred of sin be great as my love to thee, and both as near to infinite, as my proportion can receive.

## III.

**O** Lord, I renounce all affections to sin, and would not buy my health nor redeem my

my life with doing any thing against the Laws of my God, but would rather die than offend thee. O dearest Saviour have pity upon thy servant, let me by thy sentence be doomed to perpetuall penance during the abode of this life; let every sigh be the expression of a repentance, and every groan an accent of spirituall life, and every stroke of my disease a punishment of my sin, and an instrument of pardon, that at my return to the land of innocence and pleasure, I may eat of the votive sacrifice of the supper of the Lamb, that was from the beginning of the world slain for the sins of every sorrowfull and returning sinner. O grant me sorrow here and joy hereafter through Jesus Christ, who is our hope, the resurrection of the dead, the justifier of a sinner, and the glory of all faithfull souls. Amen.

*A prayer for pardon of sins to be said frequently in time of sicknesse; and in all the portions of old age.*

I.

O Eternall & most gracious Father, I humbly throw my self down at the foot of thy mercy-seat, upon the confidence of thy essentiall mercy, and thy commandment, that we should *come boldly to the throne of grace, that we may find mercy in time of need*, O my God, hear the prayers and cries of a sinner, who calls earnestly for mercy; Lord my needs are greater than all the degrees of my desire can be; unless thou hast pity upon me I perish infinitely and intolerably; and then there will be one voice fewer in the quire of singers, who shall recite thy praises to eternall ages.

But

But O Lord in mercy deliver my soul. O save me for thy mercy sake. For in the second death there is no remembrance of thee, in that grave who shall give thee thanks?

I I.

**O** Just and dear God, my sins are innumerable, they are upon my soul in multitudes, they are a burden too heavy for me to bear; they already bring sorrow and sickness, shame and displeasure, guilt, and a decaying spirit, a sense of thy present displeasure, and fear of worse, of infinitely worse; But it is to thee so essentiall, so delightful, so usuall, so desired by thee to shew mercy, that although my sin be very great, and my fear proportionable, yet thy mercy is infinitely greater than all the world, and my hope and my comfort rise up in proportions towards it, that I trust the Devils shall never be able to reprove it, nor my own weaknesse discompose it. Lord thou hast sent thy Son to die for the pardon of my sins; thou hast given me thy holy Spirit, as a seal of adoption to consign the article of remission of sins; thou hast for all my sins still continued to invite me to conditions of life, by thy ministers the prophets, and thou hast with variety of holy acts softened my spirit, and possessed my fancy, and instructed my understanding, and bended and inclined my will, and directed or overruled my passions in order to repentance and pardon, and why should not thy servant beg passionately, and humbly hope for the effects of all these thy strange and miraculous acts of loving kindnesse? Lord I deserve it not, but I hope thou wilt pardon all my sins, and I beg  
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it of thee for Jesus Christ his sake, whom thou hast made the great endearment of thy promises, and the foundation of our hopes, and the mighty instrument, whereby we can obtain of thee, whatsoever we need and can receive.

III.

**O** My God, how shall thy servant be disposed to receive such a favour, which is so great that the ever blessed Jesus did die to purchase for us; so great, that the falling angels never could hope, and never shall obtain. *Lord I do from my soul forgive all that have sinned against me.* O forgive me my sins, as I forgive them that have sinned against me; *Lord I confesse my sins unto thee daily*, by the accusations and secret acts of conscience; and if we confess our sins, thou hast called it a part of justice to forgive us our sins, and to cleanse us from all unrighteousness. *Lord, I put my trust in thee*, & thou art ever gracious to them that put their trust in thee. *I call upon my God for mercy*, and thou art alwayes more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of my self is nothing but sin, and infirmity, and misery; therefore I go forth of my self, and throw my self wholly into the arms of thy mercy, through Jesus Christ; and beg of thee for his death and passions sake, by his resurrection and ascension, by all the parts of our redemption, and thy infinite mercy in which thou pleasest thy self above all the works of the creation, to be pitiful, and compassionate to thy servant in the abolition of all my sins: so shall I praise thy glories with a tongue not defiled

Chap. 4. *The practise of repentance* Sect. 7.  
 defiled with evil language, and a heart purged  
 by thy grace, quitted by thy mercy, and ab-  
 solved by thy sentence, from generation to  
 generation. Amen.

*An Act of holy resolution of amendment of life  
 in case of recovery.*

**O** Most just and most mercifull Lord God,  
 who hath sent evil diseases, sorrow and  
 fear, trouble and uneasiness, briars and thorns  
 into the world, & planted them in our houses,  
 and round about our dwellings to keep sin  
 from our souls, or to drive it thence, I humbly  
 beg of thee, that this my sicknesse may serve  
 the ends of the Spirit, and be a messenger of  
 spirituall life, an instrument of reducing me  
 to more religious and sober courses; I know  
 O Lord, that I am unready and unprepared in  
 my accounts, having thrown away great por-  
 tions of my time in vanity, and set my self  
 hugely back in the accounts of eternity; and  
 I had need live my life over again, and live it  
 better, but thy counsels are in the great deep,  
 and thy footsteps in the water, and I know  
 not what thou wilt determine of me. If I die,  
 I throw my self into the arms of the holy Je-  
 sus, whom I love above all things: and if I  
 perish, I know I have deserved it; but thou  
 wilt not reject him that loves thee: But if I  
 recover, I will live by thy grace and help to  
 do the work of God, and passionately pursue  
 my interest of heaven, and serve thee in the  
 labour of love, with the charities of a holy  
 zeal, and the diligence of a firm and humble  
 obedience; Lord I will dwell in thy temple,  
 and in thy service; religion shall be my im-  
 ploy-



ployment, and alms shall be my recreation, and patience shall be my rest, and to do thy will shall be my meat and drink, and to live shall be Christ, and then to dye shall be gain.

O spare me a little that I may recover my strength, before I go hence and be no more seen. Thy will be done on earth as it is in heaven. Amen.

## SECT. VIII.

*An Analysis or resolution of the Decalogue, and the speciall precepts of the Gospel, describing the duties injoyed and the sins forbidden respectively: for the assistance of sick men in making their confessions to God and his Ministers and the rendring their repentance more particular and perfect.*

1. **T**Hou shalt have none other Gods but me.]

Duties commanded are, 1. To love God above all things. 2. To obey him and fear him. 3. To worship him with prayers, vows, thanksgivings, presenting to him our souls and bodies, and all such actions and expressions which the consent of Nations, or the Laws and customes of the place where we live have appropriated to God. 4. To design all to Gods glory. 5. To enquire after his will. 6. To believe all his word. 7. To submit to his providence. 8. To proceed toward all our lawful ends by such means as himself hath appointed. 9. To speak and think honourably of God, and recite his praises, and confesse his Attributes and perfections.

*They sin against this Commandment, 1. Who*  
love

love themselves or any of the creatures inordinately, and intemperately. 2. They that despise or neglect any of the Divine Precepts. 3. They that pray to unknown, or false gods. 4. They that disbelieve or deny there is a God. 5. They that make vows to creatures. 6. Or say prayers to the honour of men or women, or Angels, as Pater noster to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, & giving it to the creature: it is a religion paid to men and women out of Gods proper portion, out of prayers directed to God immediately: and it is an act contrary to that religion which makes God the last end of all things: for this through our addresses to God passes something to the creatures, as if they stood beyond him: for by the intermediall worship paid to God, they ultimately do honour to the man, or Angel. 7. They that make consumptive oblations to the creatures, as the Collyridians who offered cakes, and those that burn incense or candles to the Virgin *Mary*. 8. They that give themselves to the Devil, or make contracts with him, and use phantastick conversation with him. 9. They that consult with witches and fortune-tellers. 10. They that rely upon dreams and superstitious observances. 11. That use charmes, spels, superstitious words & characters, verses of Psalmes, the consecrated elements to cure diseases, to be shot-free, to recover stolne goods, or inquire into secrets. 12. That are wilfully ignorant of the laws of God, or love to be deceived in their perswasions that they may sin with confidence. 13. They that neglect

glect to pray to God. 14. They that arrogate to themselves the glory of any action or power, and do not give the glory to God, as *Herod*,

15. They that doubt of or disbelieve any article of the Creed, or any proposition of Scripture, or put false glosses to serve secular or vitious ends, against their conscience, or with violence any way done to their reason.

16. They that violently or passionately pursue any temporal end with an eagerness greater than the thing is in prudent account. 17. They that make religion to serve ill ends, or do good to evil purposes, or evil to good purposes.

18. They that accuse God of injustice, or unmercifulness, remisseness or cruelty: such as are the presumptuous, and the desperate. 19. All

hypocrites and pretenders to religion, walking in forms and shadows, but denying the power of godliness. 20. All impatient persons,

all that repine or murmur against the prosperities of the wicked, or the calamities of the godly, or their own afflictions, 21. All that blaspheme God, or speak dishonourable things of so sacred a Majesty. 22. They that

tempt God, or rely upon his protection against his rules, and without his promise, and besides reason, entering into danger from which without a miracle they cannot be rescued.

23. They that are bold in the midst of judgment, and fearless in the midst of the Divine vengeance, and the accents of his anger.

II. *Comm.* *Thou shalt not make to thy self any graven image nor worship it.*

*The moral duties of this commandment are.*

1. To worship God with all bodily worship

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and external forms of address, according to the custome of the Church we live in. 2. To believe God to be a spiritual and pure substance without any visible form, or shape. 3. To worship God in wayes of his own appointing, or by his proportions or measures of nature, and right reason, or publick and ho'y customs.

*They sin against this Commandement.* 1. That make any image or pictures of the God-head, or fancie any likenesse to him. 2. They that use images in their Religion, designing or addressing any religious worship to them: for if this thing could be *naturally tolerable*, yet it is too near *an intolerable* for a jealous God to suffer. 3. They that deny to worship God with lowly reverence of their bodies, according as the Church expresses her reverence to God externally. 4. They that invent or practise superstitious worshippings, invented by man against Gods word, or without reason, or besides the publick customs or forms of worshipping, either foolishly or ridiculously, without the purpose of order, decency, proportion to a wise or to a religious end, in prosecution of some vertue or duty.

III. Comm. *Thou shalt not take Gods Name in vain.*

*The duties of this Comm. are,* 1. To honour and revere the most holy Name of God. 2. To invoke his Name directly, or by consequence in all solemn and permitted adjurations, or publick oaths. 3. To use all things and persons upon whom his Name is called, or any wayes imprinted, with a regard-  
full

full and separate manner of usage, different from common, and far from contempt and scorn. 4. To swear in truth and judgement.

*They sin against this Commandement,* 1. Who swear vainly and customarily, without just cause, without competent authority. 2. They that blaspheme or curse God. 3. They that speak of God without grave cause or solemn occasion. 4. They that forswear themselves : that is, they that do not perform their vows to God : or that swear, and call God to witnesse to a lie. 5. They that swear rashly, or maliciously to commit a sin, or an act of revenge. 6. They that swear by any creature falsely, or any way but as it relates to God, and consequently invokes his testimony. 7. All curious inquiries into the secrets ; and intruders into the mysteries and hidden things of God. 8. They that curse God, or curse a creature by God. 9. They that profane Churches, holy Utensils, holy persons, holy customes, holy Sacraments. 10. They that provoke others to swear voluntarily, and by design, or incuriously, or negligently, when they might avoid it. 11. They that swear to things uncertain, and unknown.

IV. Comm. *Remember that thou keep holy the Sabbath day.*]

*The duties of this Comm. are,* 1. To set apart some portions of our time for the immediate offices of religion, and glorification of God. 2. This is to be done according as God or his holy Church hath appointed. 3. One day in seven is to be set apart. 4. The Christian day is to be subrogated into the place of the

Jews day : the resurrection of Christ and the redemption of man was a greater blessing then to create him. 5. God on that day to be worshipped and acknowledged as our Creator, and as our Saviour. 6. The day to be spent in holy offices, in hearing Divine service, publick prayers, frequenting the Congregations, hearing the Word of God read or expounded, reading good books, meditation alms, reconciling enmities ; remission of burdens, and of offences, of debts, and of work ; friendly offices, neighbourhood, and provoking one another to good works ; and to this end, all servile works must be omitted, excepting necessarie and charitable offices to men or beasts, to our selves, or others.

*They sin against this Comm.* 1. That do, or compel, or intice others to do servile works without the cases of necessitie or charitie, to be estimated according to common and prudent accounts. 2. They that refuse or neglect to come to the publick assemblies of the Church, to hear and assist at the divine offices intirely. 3. They that spend the day in idlenesse, forbidden or vain recreations, or the actions of sin and folly. 4. They that buy and sell without the cases of permission. 5. They that travell unnecessary journeys. 6. They that act or assist in contentions, or law-suits, markets, fairs, &c. 7. They that on that day omit their private devotion, unless the whole day be spent in publick. 8. They that by any crasse or contradictory actions against the customs of the Church do purposely desecrate or unhallow and make the day common : as they

they that in despite and contempt, fast upon the Lords day, lest they may celebrate the festivall after the manner of the Christians.

V. Com. *Honor thy father and thy mother*]

*The duties are*, 1. To do honour and reverence, and to love our natural parents. 2. To obey all their domestick commands; for in them the scene of their authority lies. 3. To give them maintainance and support in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, custome and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Masters, spiritual governours and Guides in those things which concern their severall respective interest and authority.

*They sin against this Commandement*, 1. That despite their parents age, or infirmity. 2. That are ashamed of their poverty and extraction. 3. That publish their vices, errors and infirmities to shame them. 4. That refuse and reject all or any of their lawfull commands. 5. Children that marry without or against their consent when it may be reasonably obtained. 6. That curse them from whom they receive so many blessings. 7. That grieve the souls of their parents by not complying in their desires, and observing their circumstances. 8. That hate their persons, that mock them or use uncomely jestings. 9. That discover their nakednesse voluntarily. 10. That murmur against their injunctions, and obey them involuntarily. 11. All rebels against their Kings or the supream power in which it is legally and justly invested. 12. That refuse to pay tributes and impositions imposed le-



gally. 13. They that disobey their Masters, murmur or repine against their commands, abuse or deride their persons, talk rudely, &c.

Credebant hoc grande nefas  
& morte piandum,  
Si juvenis verulo non assur-  
rexerat, & si  
Barbato cunctique puer —

*Juven. Sat. 13.*

14. They that curse the king in their heart, or speak evill of the ruler of their people.

15. All that are uncivill and rude towards aged persons, mockers and scorers of them.

VI. Comm. *Thou shalt do no murther.*

*The duties are,* 1. To preserve our own lives, the lives of our relatives and all with whom we converse (or who can need us, and we assist) by prudent, reasonable and wary defences, advocations, discoveries of snares, &c. To preserve our health, and the integrity of our bodies and minds, and of others. 3. To preserve, and follow peace with all men.

*They sin against this Commandment,* 1. That destroy the life of a man or woman, himself or any other. 2. That doe violence or dismember, or hurt any part of the body with evil intent. 3. That fight duels or commence unjust wars. 4. They that willingly hasten their own or others death. 5. That by oppression or violence imbitter the spirits of any, so as to make their life sad, and their death hasty. 6. They that conceal the dangers of their neighbour, which they can safely discover. 7. They that sowe strife and contention among neighbours. 8. They that refuse to rescue and preserve those whom they can and are obliged to preserve. 9. They that procure

cure abortion. 10. They that threaten, or keep men in fears; or hate them.

VII. Com. *Thou shalt not commit adultery.*

*The duties are,* 1. To preserve our bodies in the chastity of a single life, or of marriage. 2. To keep all the parts of our bodies in the care and severities of chastity; so that we be restrained in our eyes as well as in our feet.

*They sin against this Commandment,* 1. Who are adulterous, incestuous, Sodomiticall, or commit fornication. 2. They that commit folly alone, dishonouring their own bodies with softnesse and wantonnesse, 3. They that immoderately let loose the reins of their bold appetite, though within the protection of marriage. 4. They that by wanton gestures, wandring eyes, lascivious dressings, discovery of the nakednesse of themselves or others, filthy discourse, high diet, amorous songs, barks and revellings, tempt and betray themselves, or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives except for adultery, and marry another.

VIII. Com. *Thou shalt not steal.*

*The duties are,* 1. To give every man his due. 2. To permit every man to enjoy his own goods and estate quietly.

*They sin against this Commandment,* 1. That injure any mans estate by open violence, or by secret robbery, by stealth or couzenage, by arts of bargaining or vexatious law-suits, 2. That refuse or neglect to pay their debts,

when they are able. 3. That are forward to run into debt knowingly beyond their power, without hopes or purposes of repayment. 4. Oppressors of the poor. 5. That exact usury of necessitous persons, or of any beyond the permissions of equity as determined by the laws. 6. All sacrilegious persons; people that rob God of his dues, or of his possessions. 7. All that game, viz. at Cards and Dice, &c. to the prejudice and detriment of other mens estates. 8. They that imbase coin and metals and obtrude them for perfect and natural. 9. That break their promises to the detriment of a third person. 10. They that refuse to stand to their bargains. 11. They that by negligence imbecil other mens estates, spoiling or letting any thing perish which is intrusted to them. 12. That refuse to restore the pledge.

*IX. Com. Thou shalt not bear false witnesse.*

*The duties are,* 1. To give testimony to truth, when we are called to it by competent authority. 2. To preserve the good name of our neighbours. 3. To speak well of them that deserve it.

*They sin against this Commandement,* 1. That speak false things in judgement accusing their neighbors unjustly; or denying his crime publicly when they are asked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. slanderers, 4. backbiters, 5. and detractors. 6. They that secretly raise jealousies and suspicion of their neighbour causelessly.

*X. Thou shalt not covet.*

*The duties are,* 1. To be content with the portion God hath given us. 2. Not to be covetous of other mens goods.

*They*

*They sin against this Commandement*, 1. That envy the prosperity of other men. 2. They that desire passionately to be possessed of what is their neighbours. 3. They that with greedinesse pursue riches, honours, pleasures and curiosities. 4. They that are too carefull, troubled, distracted or amazed, affrighted and afflicted with being solicitous in the conduct of temporal blessings.

These are the generall lines of duty by which we may discover our failings, and be humbled, and confesse accordingly: onely the penitent person is to remember, that although these are the kinds of sins described after the sense of the Jewish Church, which consisted principally in the externall action, or *the deed done*, and had no restraints upon the thoughts of men, save only in the tenth commandment, which was mixt and did relate as much to action as to thought (as appears in the instances) yet upon us Christians there are many circumstances and degrees of obligation, which endear our duty with greater severity and observation: and the penitent is to account of himself and enumerate his sins, not only by external actions or *the deed done*, but by words and by thoughts: & so to reckon if he have done it directly or indirectly, if he have caused others to do it, by tempting or encouraging, by assisting or counselling, by not dissuading when he could and ought, by fortifying their hands or hearts, or not weakening their evil purposes: if he have designed or contrived its action, desired it or loved it, delighted in the thought, remembered the past sin with pleasure or without for-

row, these are the *by-ways* of sins, and the *crooked lanes* in which a man may wander and be lost as certainly as in the broad high ways of iniquity.

But besides this, our blessed Lord and his Apostles have added diverse other precepts; some of which have been with some violence reduced to the Decalogue, and others have not been noted at all in the Catalogues of confession, I shall therefore describe them intirely, that the sick man may discover his failings, that by the mercies of God in Jesus Christ, and by the instrument of repentance he may be presented pure and spotlesse before the throne of God.

*The speciall Precepts of the Gospel.*

1. *Prayer*, frequent, fervent, holy, and persevering. 2. *Faith*, 3. *Repentance*, 4. *Poverty of spirit*, as opposed to ambition, high designs, 5. And in it is humility, or sitting down in the lowest place, and in giving honour to go before another, 6. *Meeknesse* as it is opposed to waywardnesse, fretfulnesse, immoderate grieving, disdain and scorn, 7. *Contempt* of the world, 8. *Prudence*, or the advantageous conduct of religion, 9. *Simplicity* or sincerity in words and actions, pretences and substances, 10. *Hope*, 11. *Hearing the Word*, 12. *Reading*, 13. *Assembling together*, 14. *Obedying them that have the rule over us in spirituall affairs*, 15. *Refusing to communicate with persons excommunicate*: whither also may be reduced,
- 1 Thes. 5. 17.  
 Luke 18. 1.  
 1 Thes. 5. 17.  
 Mark 16. 16.  
 Luke 13. 3.  
 Acts 3. 19.  
 Math. 5. 3.  
 Luke 10. 14.  
 John 13. 14.  
 Math. 5. 5.  
 Col. 3. 1, 2.  
 Math. 10. 16.  
 1 Thes. 5. 8.  
 Rom 8. 24.  
 Luke 16. 29.  
 Mark 4. 44.  
 1 Tim 4. 13.  
 Heb. 10. 25.  
 Heb. 13. 17.  
 Math. 18.  
 2 Thes. 3. 6.  
 2. ep. John 10.  
 Titus 3. 10.  
 Colos. 3. 14.  
 1 Tim. 1. 5.  
 1 Tim. 2. 22.  
 Mark 12. 30.

ced, to reject Hereticks. 16. Charity, Matth. 6. 14.  
*viz.* Love to God above all things; brotherly kindnesse, or profitable love to our neighbours as our selves, to be expressed in alms, forgivenesse, and to die for our brethren. 17. To pluck out the right eye, or violently to rescind all occasions of ~~it~~ though dear to us as an eye, 18. To reprove our erring brother, 19. To be patient in afflictions: and longanimity is referred hither, or long sufferance; which is the perfection and perseverance of patience; and is opposed to hastinesse and wearinesse of spirit, 20. To be thankfull to our benefactors, but above all, in all things to give thanks to God, 21. To rejoyce in the Lord alwayes, 22. Not to quench, not to grieve, not to resist the Spirit, 23. To love our wives as Christ loved his Church, and to reverence our husbands, 24. To provide for our families, 25. Not to be bitter to our children, 26. To bring them up in the nurture and admonition of the Lord, 27. Not to despise Prophesying. 28. To be gentle, and easie to be intreated, 29. To give no scandall or offence, 30. To follow after peace with all men, and to make peace, 31. Not to go to law before the unbelievers, 32. To do all things that are of good report, or the actions of publick honesty; abstaining from all appearances of evill, 33. To convert souls or turn sinners from the error of their wayes,

Matth. 10. 32. 34. To confesse Christ before all the world,  
 Heb. 12. 4. 35. To resist unto blood, if God calls us  
 { Mat. 5. 12. to it. 36. To rejoyce in tribulation for  
 { James 1. 2. Christs sake. 37. To remember and  
 Luke 22. 19. shew forth the Lords death till his se-  
 { Jo. 20. 30, 31, cond comming, by celebrating the Lords  
 { Acts 3. 23. supper, 38. To believe all the New  
 { Mark 1. 1. Testament, 39. To add nothing to  
 { Luke 10. 16. Saint *Johns* last Book, the *2<sup>d</sup>*, to pre-  
 Revel. 22. 18. tend to no new revelations, 40. To  
 keep the customes of the Church, her  
 festivalls and solemnities, lest we be  
 reprov'd as the Corinthians were by  
 1 Cor. 11. 16. Saint *Paul*, *We have no such customes*  
 Jude 3. *nor the Churches of God*, 41. To con-  
 Rom. 14. 13, 22 tend earnestly for the faith. \* Not to  
 be contentious in matters not concer-  
 ning the eternall interest of our souls:  
 Rom. 16. 17. but in matters indifferent to have  
 Mat. 23. 8, 9, 10 faith to our selves, 42. Not to make  
 1 Pet. 5. 3. schismes or divisions in the body of the  
 { 1 Joh. 4. 1. Church, 43. To call no man Master  
 { 1 Thes. 5. 21 upon earth, but to acknowledge Christ  
 { 1 Cor. 9. 25. our Master and Law-giver, 44. Not  
 { Titus 2. 2. to domineer over the Lords heritage,  
 Matth. 16. 24. 45. To try all things and keep that  
 { Colos. 3. 5. which is best, 46. To be temperate  
 { Rom. 8. 13. in all things, 47. To deny our selves,  
 Luke 6. 34. 48. To mortifie our lusts and our in-  
 { Mark 13. 35 struments, 49. To lend looking for no-  
 { Mat. 24. 22. thing again, nothing by way of increase,  
 { & 25. 13. nothing by way of recompence, 50. To  
 { Matth. 5. 22. watch and stand in readinesse against  
 { Ephes. 4. 26. the coming of the Lord, 51. Not to be  
 { 1 Cor. 5. 10. angry without cause, 52. Not at all to  
 { Matth. 5. 22. revile, 53. Not to swear, 54. Not to re-  
 spect



spect persons, 55. To lay hands suddenly Matth. 5. 34.  
 on no man [ this especially pertains to James 2. 1.  
 \* Bishops. \* To whom also, and to 1 Tim. 5. 22.  
 all the Ecclesiasticall order it is enjoy- 2 Tim. 4. 12  
 ned, that they preach the word, that  
 they be instant in season, and out of sea-  
 son, that they rebuke, reprove, exhort  
 with all long suffering and doctrine ]  
 56. To keep the Lords day ( derived in-  
 to an obligation from a practise Apo- 1 Cor. 10. 3 1.  
 stolicall ) 57. To do all things to the Matth. 5. 6.  
 glory of God, 58. to hunger and thirst Tit. 3. 9.  
 after righteousness and its rewards, { Matth. 5. 44  
 59. To avoid foolish questions, 60. To { Rom 12. 14.  
 pray for persecuters, and to do good to  
 them that persecute us, and despiteful- 1 Tim. 2. 1.  
 ly use us, 61. To pray for all men, 62. To Titus 3. 14.  
 maintain good works for necessary uses, Ephes. 4. 28.  
 63. To work with our own hands that  
 we be not burdensome to others, avoid- Matth. 5. 48.  
 ing idlenesse, 64. To be perfect as our { 1 Pet. 3. 8.  
 heavenly Father is perfect, 65. To be { 2 Pet. 1. 6, 7.  
 liberall and frugall : for he that will call { 2 Cor. 8. 7.  
 us to account for our time, will also for { 2 Cor. 9. 5.  
 the spending our money, 66. not to use Ephes. 5. 4.  
 uncomely jestings, 67. modesty : as op- 1 Tim. 2. 9.  
 posed to boldnesse, to curiosity, to unde- James 1. 9.  
 cency, 68. To be swift to hear, slow Philip 2. 10.  
 to speak, 69. To worship the holy, [ Je-  
 sus ] at the mention of his holy Name: as  
 of old God was at the mention of [ Je-  
 hovah. ]

These are the streight lines of Scripture, by  
 which we may also measure our obliquities,  
 and discover our crooked walking; if the sick  
 man hath not done these things, or if he have  
 done

done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he need no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

## S E C T. IX.

*Of the sick mans practise of Charity and justice, by way of rule.*

1. **L**et the sick man set his house in order before he die; state his cases of conscience, reconcile the fractures of his family, reunite brethren, cause right understandings, and remove jealousies; give good counsels, for the future conduct of their persons, and estates, charme them into religion by the authority and advantages of a dying person: because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony, then in the most vigorous strength.

2. Let the sick man discover every secret of art, or profit, Physick, or advantage to mankind, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious, that they are willing that a secret receipt should die with them, and be buried in their grave; like treasure in the sepulchre of *David*. But this which is a design of Charity, must therefore not be done to any mans prejudice; and the *Mason of Herodotus* the King of Egypt, who kept secret his notice of the Kings treasure, and when he was a dying told his son, betrayed his trust then  
when

Magnifica  
verba mors  
prope ad-  
mota excu-  
rit.

Nam veræ  
voces tum  
demum pe-  
store ab imo  
Ejiciuntur.

*Lucret.*

when he should have kept it most sacredly for his own interest. In all other cases let thy charity out-live thee, that thou mayest rejoyce in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his Will with great justice and piety, that is, that the right heirs be not defrauded for collaterall respects, fancies or indirect fondnesse; but the inheritances descend in their legal and due channel; and in those things where we have a liberty, that we take the opportunity of doing vertuously, that is, of considering how God may be best served by our donatives, or how the interest of any vertue may be promoted; in which we are principally to regard the necessities of our neereft kindred, and relatives, servants and friends.

4. Let the *Will* or *Testa-*

*ment* be made with ingenui-

ty, opennesse, and plain ex-

pression, that he may not entail

a law-suit upon his posterity

and relatives, and make them

lose their charity, or intangle

their estates, or make them poor-

er by the gift. *He hath done me*

*no charity, but dies in my debt*

*that makes me sue for a legacy.*

Δεῖ δὲ καὶ τὴν βασιλείαν μὴ  
ἐν σαρκί, ὡς καὶ ἀποκρίν-  
αι αὐτῷ ἀπὸ τοῦ Θεοῦ γινώσκοντι.  
πράγματα ὑμῶν ἀποδοχῇ.

*Cyrus apud Xenoph.*

*l. 8. institut.*

5. It is proper for the state of sicknesse, and an excellent anealing us to buriall, that we give alms in this state, so burying treasure in our graves, that will not perish but rise again in the resurrection of the just. Let the dispensation of our alms be as little intrusted to our Executors as may be, *excepting to last-*

*ing.*

ing & successive portions; \* but with our own

Lucian de luctu.

\* Vid. reg. 6. Paulo infr.

Herodot. Musa 5. plin.

l. 4. c. 11.

Xiphilin. in Severo.

Αλλὰ κῆραι τοῖς παῖσι λε-  
γόμενα δῶρα πέμπεται Θερμά  
καὶ ψυχρὰ δακρυὰ καὶ τε-  
τάρη.

Nicarsbus.

Fallax saepe fides, testatā-  
que vota peribunt;  
Constitues tumultum, & fa-  
pis, ipse tuum.

present care let us exercise the  
charity, and secure the *steward-*  
*ship*. It was a custome amongst the  
old Greeks, to bury horses, clothes,  
armes, and whatsoever was dear  
to the deceased person, supposing  
they might need them, and that  
without clothes they should be  
found naked by their Judges; and  
all the friends did use to bring  
gifts; by such liberality, thinking  
to promote the interest of their  
dead. But we may offer our *ἐν-  
τάφια* our selves best of all; our  
doles and funeral meals if they be  
our own early provisions, will  
then spend the better; and it is

good so to carry our passing penny in our  
hand, and by reaching that hand to the poor  
make a friend in the everlasting habitations.  
He that gives with his own hand shall be  
sure to find it, and the poor shall find it: but  
he that trusts Executors with his charity and  
the Oeconomy and issues of his vertue, by  
which he must enter into his hopes of heaven  
& pardon, shal find but an ill account, when his

Written up-  
on a wall in  
s. Edmunds  
Church in  
Lumbard-  
street.

Man thee behoveth oft to have this in mind:  
That thou givest with thine hand, that shalt thou find,  
For widows be sorrowfull, and children beth unkind,  
Executors beth covetous, and keep all that they find,  
If any body ask where the deads goods became:

They answer.

So God me help and Halidam, he died a poor man.

Think on this.

executors complain he died poor. *Think on  
this.* To this purpose wise and pious was the

Court-

counsel of *Salvian*; ' Let a dying man who Contra a-  
varitiam.

' hath nothing else of which he may make an  
' effective oblation, offer up to God of his sub-  
' stance; Let him offer it with compunction  
' and tears, with grief & mourning, as know-  
' ing that all our oblations have their value,  
' not by the price, but by the affection, and  
' it is our faith that commandeth the money,  
' since God receives the money by the hands  
' of the poor, but at the same time gives, and  
' does not take the blessing; because he re-  
' ceives nothing but his own, and man gives  
' that which is none of his own, that, of which  
' onely he is a steward, and shall be account-  
' able for every shilling. Let it therefore be  
' offered humbly as a Creditor payes his  
' debts, not magnifically as a Prince gives a  
' donative, and let him remember that such  
' doles do not pay for the sin, but they ease the  
' punishment; they are not proper instruments  
' of redemption, but instances of supplica-  
' tion, and advantages of prayer; and when  
' we have done well, remember that we have  
' not payed our debt, but shown our willing-  
' ness to give a little of the vast sum we owe:  
' and he that gives plentifully according to  
' the measure of his estate, is still behind-hand  
' according to the measure of his sins; let him  
' pray to God that this late oblation may be  
' accepted, and so it will, if it fails to him in  
' a sea of penitentiall tears or sorrowes, that  
' it is *so little*, and that it is *so late*.

6. Let the sick mans charity be so order-  
ed that it may not come onely to deck the  
funerall and make up the pomp; charity wait-  
ing like one of the solemn mourners; but let it  
be

be continued that besides the alms of health and sicknesse, there may be a rejoycing in God for his charity, long after his funerals, so as to become more beneficial & less publike; that the poor may pray in private and give God thanks many dayes together. This is matter of prudence: and yet in this we are to observe the same regards which we had in the charity and alms of our lives; with this onely difference, that in the funerall alms also of rich and able persons, the publick customs of the Church are to be observed, and decency and solemnity, and the expectations of the poor, and matter of publick opinion, and the reputation of Religion; in all other cases, let thy charity consult with humility and prudence, that it never minister at all to vanity, but be as full of advantage and usefulness as it may.

πρὸς τὴν  
λειτουργίαν  
ἑκάστου καὶ  
σφύρα ἀνὶ  
σφύρας ἢ τῆς  
ζήτησις οὐ  
λὲν τίς.

7. Every man will forgive a dying person, and therefore let the sick man be ready and sure if he can, to send to such persons whom he hath injured, and beg their pardon and do them right: For in his case, he cannot stay for an opportunity of convenient and advantageous reconcilement: he cannot then spin out a treaty, nor beat down the price of composition, nor lay a snare to be quit from the obligation and coercion of laws: but he must ask forgiveness down-right, and make him amends as he can, being greedy of making use of this opportunity of doing a duty that must be done, but cannot any more, if not now, untill time returns again, and tels the minutes backwards, so that yesterday shall be reckoned in the portions of the future.

8. In the intervals of sharper pains, when the sick man amasses together all the arguments of comfort, and testimonies of Gods love to him, and care of him, he must needs find infinite matter of thanksgiving, and glorification of God: and it is a proper act of charity and love to God, and justice too, that he do honour to God on his death-bed for all the blessings of his life, not onely in generall communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own person: Such as are; [*in all my life time I never broke a bone, I never fell into the hands of robbers; never into publick shame, or into noisome diseases: I have not begg'd my bread, nor been tempted by great and unequall fortunes: God gave me a good understanding, good friends, or delivered me in such a danger, and heard my prayers in such particuiar pressures of my spirit.*] This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, & confidence in the day of tryal; for he that \* gave me blessings in proportion to the states and capacities of my life, I hope also will do so in proportion to the needs of my sicknesse, and my death-bed. This we find practised as a most reasonable piece of piety by the wisest of the Heathens. So *Antipater Tarsensis* gave God thanks for his prosperous voyage into Greece; and *Cyrus* made a handsome prayer upon the tops of the mountains, when by a phantasm he was warned of his approaching death. *Receive [O God] my Father these holy rites by which I put an end to many and great affairs: and I give thee thanks for thy*



thy celestial signes & prophetick notices, where-  
 by thou hast signified to me what I ought to do,  
 and what I ought not: I present also very great  
 thanks that I have perceived and acknowledged  
 your care of me, & have never exalted my self  
 above my condition for any prosperous accident.  
 And I pray that you will grant felicity to my  
 wife, my children, and to me a death such as my  
 life hath been. But that of Philagrius in Gre-  
 gory Nazianzen is eucharisticall, but it re-  
 lates more especially to the blessings and ad-  
 vantages which are accidentally consequent  
 to sickness. I thank thee O Father & maker of  
 all thy children, that thou art pleased to blesse  
 and to sanctifie us even against our wils, & by  
 the outward man purgest the inward, & leadezt  
 us through croasse wayes to a blessed ending, for  
 reasons best known unto thee.) However when  
 we go from our hospitall and place of little  
 intermediall rest in our journey to heaven, it  
 is fit that we give thanks to the Major domo  
 for our intertainment. When these parts of  
 religion are finished, according to each mans  
 necessity, there is nothing remaining of per-  
 sonall duty to be done alone, but that the sick  
 man act over these vertues by the renewing of  
 devotion; and in the way of prayer; and that  
 is to be continued as long as life, and voice,  
 and reason dwell with us.

## SECT. X.

*Acts of charity by way of Prayer and ejacula-  
 tion, which may also be used for thanksgi-  
 ving in case of Recovery.*

O My soul, thou hast said unto the Lord,  
 thou art my Lord: my goodnesse ex-  
 tenderth

endeth not to thee; but to the Saints that are  
in the earth, and to the excellent, in whom is  
all my delight. The Lord is the portion of my *Psal. 16. 2.*  
inheritance and of my cup, thou maintainest &c.  
my lot.

As for God his way is perfect: the word of  
the Lord is tried, he is a buckler to all those  
that trust in him. For who is God except the  
Lord? or who is a rock save our God? It is  
God that girdeth me with strength, and ma- *Psal. 18.*  
keth my way perfect. *30, 31.*

Be not thou far from me O Lord: O my  
strength, haste thee to help me.

Deliver my soul from the sword, my dar-  
ling from the power of the dog, save me from  
the lions mouth: and thou hast heard me al-  
so from among the horns of the Unicorns.

I will declare thy name unto my brethren,  
in the midst of the congregation will I praise  
thee.

Ye that fear the Lord, praise the Lord ye  
sons [of God] Glorifie him and fear before  
him all ye sons [of men.] For he hath not de-  
spised nor abhorred the affliction of the affli-  
cted, neither hath he hid his face from him,  
but when he cried unto him he heard.

As the hart panteth after the water brooks,  
so longeth my soul after thee O God. *Pf. 22. 19.*

My soul thirsteth for God, for the living  
God, when shall I come and appear before  
the Lord?

O my God, my soul is cast down within me;  
all thy waves & billowes are gone over me:  
as with a sword in my bones I am reproached:  
yet the Lord will command his loving kind-  
nesse in the day time, and in the night his song  
shall

*Psal. 41.* shall be with me, and my prayer unto the God of my life.

Blesse ye the Lord in the congregations, even the Lord from the fountains of Israel: My mouth shall shew forth thy righteousness, and thy salvation all the day; for I know not the numbers thereof.

*Psal. 68.*  
*26. and*  
*Psal. 71.*

I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only. O God thou hast taught me from my youth. And hitherto have I declared thy wondrous works. But I will hope continually, and will yet praise thee more and more.

*Psal. 71.*

Thy righteousness O God is very high, who hast done great things. O God who is like unto thee? thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depth of the earth.

Thou shalt increase thy goodness towards me, and comfort me on every side.

*Ibid.*

My lips shall greatly rejoyce when I sing unto thee. And my soul which thou hast redeemed. Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen. Amen.

*Psal. 72.*

I love the Lord, because he hath heard my voice, and my supplication. The sorrows of death compassed me, I found trouble and sorrow, then called I upon the name of the Lord, O Lord I beseech thee deliver my soul. Gracious is the Lord and righteous, yea our God is mercifull.

*Psal. 116.*

The

The Lord preserveth the simple, I was brought low, and he helped me. Return to thy rest O my soul, the Lord hath dealt bountifully with me. For thou hast delivered my *Ibid.* soul from death, mine eyes from tears, and my feet from falling.

Precious in the sight of the Lord is the *Ibid.* death of his saints; O Lord, truly I am thy servant, I am thy servant, and the son of thine handmaid, thou shalt loose my bonds.

He that loveth not the Lord Jesus, let him be accursed.

O that I might love thee, as well as ever any creature loved thee. He that dwelleth in love dwelleth in God. There is no fear in love,

*The Prayer.*

O Most Gracious and eternall God and loving Father, who hast powred out thy bowels upon us, and sent the son of thy love unto us to die for love, and to make us dwell in love, and the eternall comprehensions of thy divine mercies, O be pleased to inflame my heart with a holy Charity, toward thee and all the world. Lord I forgive all that ever have offended me, & beg that both they and I may enter into the possession of thy mercies, and feel a gracious pardon from the same fountain of grace: and do thou forgive me all the acts of scandall, whereby I have provoked, or tempted, or lessened, or disturbed any person: Lord, let me never have my portion amongst those that divide the union, and disturb the peace, and break the Charities of the Church, & Christian communion; And  
though

though I am fallen into evil times, in which Christendome is divided by the names of an evil division, yet I am in Charity with all Christians, with all that love the Lord Jesus, and long for his coming, and I would give my life to save the soul of any of my brethren; and I humbly beg of thee that the publick calamity of the severall societies of the Church, may not be imputed to my soul, to any evil purposes.

## II.

**L**ord preserve me in the unity of the holy Church, in the love of God, and of my neighbours, let thy grace enlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to thee for all thy favours, with which thou hast enriched my soul, and supported my estate, and preserved my person, and rescued me from danger, and invited me to goodnesse in all the dayes and periods of my life. Thou hast led me thorow it with an excellent conduct; and I have gone astray after the manner of men: but my heart is towards thee. O do unto thy servant as thou usest to do unto those that love thy Name: let thy truth comfort me, thy mercy deliver me, thy staffe support me, thy grace sanctifie my sorrow, and thy goodnesse pardon all my sins: thy Angels guide me with safety in this shadow of death, and thy most holy Spirit lead me into the land of righteousness, for thy names sake which is so comfortable, and for Jesus Christ his sake, our dearest Lord, and most gracious Saviour. Amen.

CHAP.

C H A P. V.

Of visitation of the sick : *Or* the assistance that is to be done to dying persons , by the ministry of their Clergy Guides.

SECT. I.

**G**OD who hath made no new Covenant with dying persons distinct from the Covenant of the living , hath also appointed no distinct Sacraments for them , no other manner of usages, but such as are common to all the Spirituall necessities of living and healthfull persons. In all the dayes of our religion, from our baptism to the resignation and delivery of our soul , God hath appointed his servants to minister to the necessities and eternally to blesse, and prudently to guide , and wisely to judge concerning souls; and the Holy Ghost, that *anointing from above*, descends upon us in severall effluxes , but ever by the ministeries of the Church. *Our heads* are anointed with that sacred unction Baptisme ( not in ceremony , but in real and proper effect ) *our foreheads* in confirmation, *our hands* in ordinations, *all our senses* in the visitation of the sick, and all by the ministry of especially deputed and instructed persons; and we who all our lifetime derive blessings from the fountains of grace, by the channels of Ecclesiastical ministeries, must do it then especially , when our needs are most pungent and actual. 1. We

cannot give up our names to Christ, but the Holy man that ministers in religion must enroll them and present the persons, and consign the grace: when we beg for Gods Spirit, the Minister can best present our prayers, and by his advocacy hallow our private desires, and turn them into publick and potent offices.

2. If we desire to be established & confirmed in the grace and Religion of our Baptisme, the holy man, whose hands were anointed by a special ordination to that and its symbolical purposes, layes his hands upon the Catechumens, and *the anointing from above* descends by that ministry. 3. If we would eat the body and drink the blood of our Lord, we must addresse our selves to the Lords Table, and he that stands there to blesse and to minister, can reach it forth, and feed thy soul; and without his Ministry thou canst not be nourished with that heavenly feast, nor thy body consigned to immortality, nor thy soul refreshed with the Sacramentall bread from heaven, except by spirituall suppletorie, in cases of necessity and an impossible communion. 4. If we have committed sins, the spirituall man is appointed to restore us, and to pray for us, and to receive our confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands must reconcile us and give us peace; they are our appointed Comforters, our instructers, our ordinary Judges; *and in the whole*: what the children of Israel begged of Moses that God would no more speak to them alone, but by his  
ser-

*Exod. 20.*  
19.



*servant Moses*, lest they should be consumed, God in compliance with our infirmities hath of his own goodnesse established as a perpetual Law in all ages of Christianity; that God will speak to us by his *Ministers*, and our solemn prayers shall be made to him by *their* advocacy, and his blessings descend from heaven by *their* hands, and our offices return thither by *their* presidencies, and our repentance shall be managed by *them*, and our pardon in many degrees ministred by *them*; God comforts us by their Sermons, and reproves us by their Discipline, and cuts off some by their severity, and reconciles others by their gentlenesse, and relieves us by their prayers, and instructs us by their discourses, and heals our sicknesse by their intercession, presented to God, and united to Christs advocacy: & in all this, *they are no causes*, but *servants of the will of God*, instruments of the Divine Grace and order, *stewards and dispensers* of the mysteries, and appointed to our souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our baptism, are also to carry us to our grave and to take care that our end be as our life was, or should have been; and therefore it is

established as an Apostolicall rule; *Is any man sick among you?* Οἷον ὥρδαν αὐτῶν δὲ ἀναζητοῦντες αὐτῶν ἢ τελευτῶν δέξαι Χρ.  
*let him send for the Elders of the Church, and let them pray over him, &c.* πρὸς τῶν πατρ. lib. 8.

*Jam. 5. 14.* The sum of the duties and offices respectively implied in these words is in the following rules.

## S E C T. II.

*Rules for the manner of visitations of sick persons.*

1. **L**ET the minister of religion be sent to, not only against agony of death, but be advised within the whole conduct of the sickness: for in sickness indefinitely, & therefore in every sickness, and therefore in such which are not mortall, which end in health, which have no agony, or finall temptations, S. James gives the advise: and the sick man being bound to require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest, as they fear the Embalmer, or the Sextons spade; and love not to converse with him, unless he can converse with no man else; and think his office so much to relate to the other world, that he is not to be treated with while we hope to live in this; and indeed that our religion be taken care of, onely when we die; and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his reason is uselesse, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the Curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped; but in a condition to need it hugely. He cannot be called upon to confesse his sins: & he is not able to remember them, & he cannot understand an advice,  
nor

nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of reason or religion, and no man can tell what is likely to be his fate: or if he does, he cannot prophesie good things concerning him, but evil: Let the spirituall man come when the sick man can be conversed withall, and instructed: when he can take medicine and amend: when he understands, or can be taught to understand the case of his soul, and the rules of his conscience: and then his advice may turn into advantage: it cannot otherwise be usefull.

2. The intercourses of the Minister with the sick man have so much variety in them, that they are not to be transacted at once: and therefore they do not well that send once to see the good man with sorrow, and hear him pray and thank him and dismisse him civilly, and desire to see his face no more; To dresse a soul for funeral is not a work to be dispatched at one meeting; at once he needs a comfort, & anon something to make him willing to die: and by and by he is tempted to impatience, and that needs a speciall cure, and it is a great work to make his confessions wel, and with advantages; and it may be the man is carelesse and indifferent; and then he needs to understand the evil of his sin, and the danger of his person: and his cases of Conscience may be so many and so intricate, that he is not quickly to be reduced to peace; and one time the holy man must pray, and another time he must exhort; a third time administer the holy Sacrament; and he that ought to watch all the periods and little por-

tions of his life, lest he should be surprized and overcome, had need be watched when he is sick, and assisted, and called upon, and reminded of the several parts of his duty, in every instant of his temptation. This article was well provided for among the Easterlings; for the Priests in their visitation of a sick person did abide in their attendance and ministry for seven dayes together. The want of this makes the visitations fruitlesse, and the calling of the Clergy contemptible, while it is not suffered to imprint its proper effects upon them that need it in a lasting ministry.

3. S. *James* advises that when a man is sick he should send for *the Elders*: one sick man for many Presbyters; and so did the Eastern Churches, they sent for seven: and like a college of Physitians they ministred spirituall remedies, and sent up prayers like a quire of singing Clerks. In Cities they might do so, while the Christians were few, and the Priests many. But when they that dwelt in the *Pagi* or villages ceased to be Pagans, and were baptized, it grew to be an impossible felicity, unlesse in few cases, and to some more eminent persons, but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent, if they neglect it.

*Jam. 5. 14.*  
Gabriel in  
4. sent. dist.  
23.

4. Whether they be many or few that are sent to the sick person, let the Curate of his Parish or his own Confessor be amongst them, that is, let him not be wholly advised by strangers who know not his particular necessities, but he that is the ordinary Judge cannot safely be passed by in his extraordinary necessity,

cessity, which in so great portions depends upon his whole life past; and it is a matter of suspicion when we decline his judgement that knowes us best, and with whom we formerly did converse, either by choice or by law, by private election or publick constitution. It concerns us then to make severe and profitable judgements, and not to conspire against our selves, or procure such assistances which may handle us softly, or comply with our weaknesse more than relieve our necessities.

5. When the Ministers of religion are come, first let them do their ordinary offices, that is, pray for grace to the sick man, for patience, for resignation, for health, (if it seems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle; and therefore the Minister is to be sent for, not while the case is desperate, but before the sicknesse is come to its *crisis* or period.) Let him discourse concerning the causes of sicknesse, and by a general instrument move him to consider concerning his condition. Let him call upon him to set his soul in order, to trim his lamp, to dresse his soul, to renew acts of grace by way of prayer, to make amends in all the evils he hath done, and to supply all the defects of duty, as much as his past condition requires, and his present can admit.

6. According as the condition of the sickness, or the weakness of the man is observed, so the exhortation is to be lesse, and the prayers more, because the life of the man was his main preparatory, and therefore if his condition be full of pain and infirmity, the shortnesse and small number of his own acts is to

be supplied by the act of the Ministers and standers by : who are in such case to speak more to God for him, than to talk to him. For the prayer of the righteous when it is fervent, hath a promise to prevail much in behalf of the sick person. But exhortations must prevail with their own proper weight, not by the passion of the Speaker. But yet this assistance by way of prayers is not to be done by long offices, but by *frequent and fervent*, and *holy*: in which offices if the sick man joyns, let them be short and apt to comply with his little strength, and great infirmities; if they be said in his behalf without his conjunction, they that pray may prudently use their own liberty, and take no measures, but their own devotions and opportunities and the sick mans necessities.

When he hath made this generall address: and preparatory entrance to the work of many dayes and periods, he may descend to particulars by the following instruments and discourses.

### SECT III.

*Of ministering in the sick mans confession of sins and repentance.*

**T**He first necessity that is to be served is that of repentance, in which the Ministers can in no way serve him but by first exhorting him to *confession of his sins*, and declaration of the state of his soul. For unless they know the manner of his life, and the degrees of his restitution, either they can do nothing at all, or nothing of advantage, and certainty : His discourses like *Jonathans* arrows, may

may shoot short, or shoot over, but not wound where they should, nor open those humors that need a lancet or a cautery: To this purpose the sick man may be reminded.

*Arguments and exhortations to move the sick man to confession of sins.*

1. That God hath made a special promise to confession of sins. *He that confesseth his sin, Pro. 28. 13 and forsaketh them shall have mercy: and if 1 Job. 1. 9. we confesse our sins, God is righteous to forgive us our sins, and to cleanse us from all unrighteousnesse.* \* That confession of sins is a proper act and introduction to repentance. 2.  
\* That when the Jews being warned by the sermons of the Baptist repented of their sins. *Mat. 3.* they confessed their sins to *John* in the suspension of Baptism. \* That the converts in the dayes of the Apostles, returning to Christianity instantly declared their faith, and their repentance, by confession and declaration of their deeds which they then *Acts 19.* renounced, abjured, and confessed to the 18.  
Apostles. \* That confession is an act of 5.  
many vertues together. \* It is the gate of 6.  
repentance, \* an instrument of shame and 7.  
condemnation of our sins, \* a glorification 8.  
of God, so called by *Jeshua* particularly in the case of *Achan*, \* an acknowledgement that 9.  
G O D is just in punishing; for by confessing of our sins we also confesse his justice, and are assessors with G O D in this condemnation of our selves. \* That by such an 10.  
act of judging our selves we escape the more 1 Cor. 11.  
angry judgement of God. *S. Paul* expressly 11.  
exhorting us to it upon that very inducement,

M 5

\* That



11. \* That confession of sins is so necessary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain consequent of *godly sorrow*, and an integral or constituent part of that grace, which together with *faith*
12. makes up the whole duty of the Gospel. \* That in all ages of the Gospel, it hath been taught and practised respectively, that all the penitent made confessions proportionable to their repentance, that is, publick or private, generall or particular. \* That God by testimonies from heaven, that is, by his word, and by a consequent rare piece of conscience hath given approbation to this holy duty. \* That by this instrument those whose office it is to apply remedies to every spirituall sicknesse, can best perform their offices. \* That it is by all Churches esteemed a duty necessary to be done in cases of a troubled conscience. \* That what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons. \* That without confession it cannot easily be judged concerning the sick person whether his conscience ought to be troubled or no, and therefore it cannot be certain that it is not necessary. \* That there can be no reason against it but such as consults with flesh and blood, with infirmity and sin, to all which confession of sins is a direct enemy.
19. \* That now is that time when all the imperfections of his repentance & all the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a salutary and medicinal confession.
20. \* That S. James gives an expresse precept, that we Christians should confesse our sins to each other,

other, that is, Christian to Christian, brother to brother, the people to their Minister, and then he makes a specification of that duty which a sick man is to do when he hath sent for the Elders of the Church. \* That in all this there is 21.

no force lies upon him, but *si tacuerit quis percussus est & non*  
*if he hides his sins, he shall egerit pœnitentiam, nec vulnus su-*  
*not be directed,* (so said the *um fratri & magistro voluerit con-*  
 Wiseman) but ere long we *fiteri, magister qui linguam habet*  
 must appear before the *ad curandum facile ei prodesse non*  
 great Judge of men and *poterit. Si enim erubescat ægrotus*  
 Angels: and his spirit will *vulnus medico confiteri, quod i-*  
 be more amazed and con- *gnorat medicina non curat. S. Hie-*  
 founded to be seen among *ron. ad caput 10. Eccles. Si enim*  
 the Angels of light with *hoc fecerimus & revelaverimus*  
 the shadowes of the works *peccata nostra, non solum Deo, sed*  
*& his qui possunt mederi vulneribus*  
*nostris atq; peccatis, delebuntur pec-*  
*cata nostra. Orig. hom. 17. in Lucam.*

of darknesse upon him, then he can suffer by confessing to God in the presence of him whom God hath sent to heal him. However, it is better to be ashamed here, than to be

confounded hereafter: \* *Pol pudere præstat* \* Plaut. Tri-  
*quàm pigere, totidem literis.* \* That confessi-  
 on being in order to pardon of sins, it is very 22.

proper and analogicall to the nature of the thing, that it be made there where the pardon Tam facile  
 of sins is to be administred: and that, of & pronum  
 pardon of sins God hath made the Minister est superos;  
 the publisher and dispenser: and all this is contemnere

besides the accidentall advantages which ac- testes, si  
 crue to the conscience, which is made asha- mortalisi-  
 med, & timorous, and restrained by the mor- dem nemo  
 tifications and blushings of discovering to a sciat. Juv.

man the faults committed in secret. \* That 23.

the Ministers of the Gospel are the *Ministers*  
*of reconciliation*, are commanded to restore  
*such persons as are overtaken in a fault*, and to  
 that

that purpose they come to offer their Ministry, if they may have cognizance of the fault and person. \* That in the matter of prudence it is not safe to trust a mans self in the finall condition and last security of a mans soul, a man being no good Judge in his own case. And when a duty is so usefull in all cases, so necessary in some, and encouraged by promises Evangelicall, by Scripture precedents, by the example of both Testaments: and prescribed by injunctions Apostolical and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of duty, and the Analogie to the power Ministeriall, and the very necessities of every man: he that for stubbornnesse or sinfull shamefac'dnesse, or prejudice, or any other criminal weaknesse shall decline to do it in the days of his danger; when the vanities of the world are worn off, and all affections to sin are wearied, and the sin it self is pungent and

*Qui homo culpam admittit in se nullus est tam parvi pre ii quin pudeat, quin purget sese.*

*Plant. Autul.*

grievous, and that we are certain we shall not escape shame for them hereafter, unlesse we be ashamed of them here, & use all the proper instruments of their pardon; this man I say is very neer death, but very far off from the kingdome of heaven.

2. The Spirituall man will find in the conduct of this duty, many cases and varieties of accidents which will alter his course and forms of proceedings. Most men are of a *rude indifferency*, apt to excuse themselves, ignorant of their condition, abused by evil principles, content with a generall and indefinite confession, and if you provoke them to

it by the foregoing considerations, lest their spirits should be a little uneasie, or not secured in their own opinions, will be apt to say, *They are sinners as every man hath his infirmity, and be as well as any man; But God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels; or they have fought on the right side; and God be merciful to them, for they are sinners.* But you shall hardly open their breasts further: and to enquire beyond this would be to doe the office of an accuser.

3. But which is yet worse; there are very many persons, who have been so used to an habitual course of a constant intemperance, or dissolution in any other instance, that the crime is made naturall and necessary, and the conscience hath digested all the trouble, and the man thinks himself in a good estate, and never reckons any sins, but those which are the egressions and passings beyond his ordinary and dayly drunkenness. This happens in the cases of drunkenness, and intemperate eating, and idleness, and uncharitableness, and in lying and vain jestings, and particularly in such evils which the laws do not punish, and publick customs do not shame, but which are countenanced by potent sinners, or evill customs, or good nature, and mistaken civilities.

*Instruments by way of consideration, to awaken a careless person, and a stupid conscience.*

**I**N these and the like cases, the spiritual man must awaken the Lethargy, and prick the conscience

Verum hoc  
se amplecti-  
tur uno, Hoc  
amat, hoc  
laudat, ma-  
trona nullam  
ego tan-  
go.  
Hor. Ser. l. 1.  
sat. 2.

conscience by representing to him, 1. \* That Christianity is a holy and a strict Religion. 2. \* That many are called but few are chosen. \* That the number of them that are to be saved are but very few in respect of those that are to descend into sorrow and everlasting darknesse. \* That we have covenanted with God in Baptism, to live a holy life. \* That the measures of holinesse in Christian religion are not to be taken by the evill proportions of the multitude, and common fame of looser and lesse severe persons, because *the multitude is that which does not enter into heaven, but the few, the elect*, the holy servants of Jesus. \* That every habituell sin does amount to a very great guilt in the whole, though it be but in a small instance. \* That if the righteous scarcely be saved, then there will be no place for the unrighteous and the sinner to appear in, but places of horror and amazement. \* That confidence hath destroyed many souls, and many have had a sad portion who have reckoned themselves in the Calendar of Saints. \* That the promises of heaven are so great, that it is not reasonable to think that every man, and every life, and an easie religion shall possesse such infinite glories. \* That although heaven is a gift, yet there is a great severity and strict exacting on the conditions on our part to receive that gift. \* That some persons who have lived strictly for 40. years together, yet have miscarried by some one crime at last, or some secret hypocrisie, or a latent pride, or a creeping ambition, or a phantastick spirit; and therefore much lesse can they hope to receive

to great portions of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptation, through the mercies of God, and the merits of Jesus. \* That every good man ought to be suspicious of himself, and in his judgement concerning his own condition to fear the worst, that he may provide for the better. \* That we are commanded to work out our salvation with fear and trembling. \* That this precept was given with very great reason, considering the thousand thousand wayes of miscarrying. \* That S. Paul himself, and S. Arsenius, and S. Elzearius, and divers other remarkable Saints had at some times great apprehensions of the dangers of failing of *the mighty prize of their high calling*. \* That the stake that is to be secured is of so great an interest, that all our industry, and all the violences we can suffer in the prosecution of it are not considerable. That this affair is to be done but once, and then never any more unto eternall ages. \* That they who professe themselves servants of the institution, and servants of the law and discipline of Jesus, will find, that they must *judge* themselves by the proportions of that law by which they were to *rule* themselves. \* That the laws of society and civility, and the voices of my company are as ill *judges* as they are *guides*; but we are to stand or fall by his sentence, who will not consider or value the talk of idle men, or the perswasion of wilfully abused consciences; but of him, who hath felt our infirmity in all things, *but sin*, and knows where our failings are unavoidable, and

Apud Suetonium, die 27 Sept.

and where and in what degree they are excusable; but never will endure a sin should seize upon any part of our love, and deliberate choice, or carelesse cohabitation. \* That

1 Job. 3. *if our conscience accuse us not, yet are we not*  
20. *hereby justified, for God is greater than our*  
1 Cor. 4. 4. *consciences.* \* That they who are most inno-

cent have their consciences most tender and sensible. \* That scrupulous persons are alwayes most religious, and to feel nothing, is not a sign of life but of death. \* That nothing can be hid from the eyes of the Lord, to whom the day and the night, publick and private, words and thoughts, actions and designs are equally discernable. \* That a lukewarm person is only secured in his own thought, but very unsafe in the event, and despised by God.

\* That we live in an Age in which that which is called and esteemed a *holy life* in the dayes of the Apostles and holy primitives would have been esteemed *indifferent, sometimes scandalous, and always cold.* That what was a truth of God then, is so now; and to what severities they were tyed, for the same also we are to be accountable; and heaven is not now an easier purchase than it was then. \* That if he will cast up his accounts, even with a superficial eye, Let him consider how few good works he hath done, how inconsiderable is the relief which he gave to the poor, how little are the extraordinaries of his religion, and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary parts and periods of it; and how many and great sins have stained his course of life, and untill he enters



enters into a particular scrutinie, let him only revolve in his minde what his generall courie hath been : and in the way of prudence, let him say, whether it was laudable and holy, or only indifferent and excusable : and if he can think it only *excusable*, and so as to hope for pardon by such suppletories of faith, and arts of perswasion, which he and others use to take in for auxiliaries to their unreasonable confidence, then he cannot but think it very fit that he search into his own state, and take a Guide, and erect a tribunal, or appear before that which Christ hath erected for him on earth, that he may make his accessse fairer when he shall be called before the dreadfull Tribunal of Christ in the clouds. For if he can be confident upon the stock of an *unpraised*, or a *looser* life, and should dare to venture upon wild accounts, without order, without abatements, without consideration, without conduct, without fear, without scrutinies and confessions, and instruments of amends or pardon, he either knows not his danger, or cares not for it ; and little understands how great a horroure that is, that a man should rest his head for ever upon a cradle of flames and lie in a bed of sorrows, and never sleep, and never end his groans or the gnashing of his teeth.

This is that which some spirituall persons call a *wakening of the sinner by the terrors of the law*, which is a good analogie or Tropical expression to represent the threatnings of the Gospel, and the danger of an incurious and a sinning person : but we have nothing else to do with *the terroure of the law* ; for, *Blessed be God,*

Illi mors  
gravis incur-  
bat, Qui no-  
tus nimis o-  
mnibus Ig-  
notus mori-  
tur sibi.

God, they concern us not; the terrours of the law were the intermination of curses upon all those that ever broke any of the least Commandements, *once, or in any instance*: And to the *righteousness of faith* is opposed: *The terrours of the law* admitted no repentance, no pardon, no abatement; and were so severe, that God never inflicted them at all according to the letter, because he admitted all to repentance that desired it with a timely prayer, unless in very few cases, as of *Achan* or *Corah*, the gatherer of sticks upon the Sabbath day, or the like: but the state of threatnings in the Gospel is very fearful, because the conditions of avoiding them are easie and ready, and they happen to evil persons after many warnings, second thoughts, frequent invitations to pardon and repentance, and after one entire pardon consigned in Baptism: and in this sense it is necessary that such persons as we now deal withal should be instructed concerning their danger.

4. When the sick man is either of himself, or by these considerations set forward with purposes of repentance, and confession of his sins in order to all its holy purposes, and effects, then the Minister is to assist him in the understanding the number of his sins, that is, the several kinds of them, and the various manners of prevaricating the divine commandments; for as for the number of the particulars in every kinde, he will need less help: and if he did, he can have it no where but in his own conscience, and from the witnesses of his conversation: Let this be done by prudent insinuation, by arts of remembrance, and secret

cret notices, and propounding occasions and instruments of recalling such things to mind, which either by publick fame he is accused of, or by the temptations of his condition it is likely he might have contracted.

5. If the person be truly penitent and forward to confesse all that are set before him or offered to his sight at a half face, then he may be complied withall in all his innocent circumstances, and his conscience made placide and willing, and he be drawn forward by good nature and civility, that his repentance in all the parts of it, and in every step of its progresse and emanation, may be as voluntary and chosen as it can. For by that means if the sick person can be invited to doe the work of religion, it enters by the door of his will and choice, and will passe on toward consummation; by the instrument of delight.

6. If the sick man be backward and without apprehension of the good natured and evill way; let the Minister take care that by some way or other the work of God be secured; and if he will not understand, when he is secretly prompted, he must be hollowed to, and asked in plain interrogatives concerning the crime of his life. He must be told of the evil things that are spoken of him in markets and exchanges, the proper temptations and accustomed evils of his calling and condition, of the actions of scandall, and in all those actions which were publick, or of which any notice is come abroad, let care be taken that the right side of the case of conscience be turned toward him; and the error truly repre-

represented to him, by which he was abused as the injustice of his contracts, his oppressive bargains, his rapine and violence; and if he hath perswaded himself to think well of a scandalous action, let him be instructed and advertised of his folly and his danger.

7. And this advice concerns the Minister of religion to follow without partiality, or fear, or interest: in much simplicity, and prudence, and hearty sincerity; having no other consideration but that the interest of the mans soul be preserved, and no caution used, but that the matter be represented with just circumstances, and civilities fitted to the person with prefaces of honour and regard; but so that nothing of the duty be diminished by it, that the introduction do not spoil the sermon, and both together ruine *two souls* [of *the speaker*, and *the hearer*.] For it may soon be considered if the sick man be a poor or an indifferent person in secular account, yet his soul is equally dear to God, and was redeemed with the same highest price, & therefore to be highly regarded: and there is no temptation, but that the spiritual man may speak freely without the allayes of interest, or fear, or mistaken civilities; but if the sick man be a Prince, or a person of eminence or wealth, let it be remembred, it is an ill expression of reverence to his authority, or of regard to his person, to let him perish for the want of honest, and just, and a free homily.

Let the sick man in the scrutiny of his conscience and confession of his sins, be carefully reminded to consider those sins which are onely condemned *in the court of conscience*,  
and

and no where else. For there are certain securities and retirements, places of darknesse, and artificial veils, with which the Devil uses to hide our sins from us, and to incorporate them into our affections by a constant uninterrupted practise, before they be prejudiced or discovered. 1. There are many sins which have reputation and are accounted honour; as *fighting a duel, answering a blow with a blow, carrying armies into a neighbour country, robbing with a navy, violently seizing upon a kingdom.* 2. Others are permitted by law; as *Usury* in all countreys, and because every excesse of it is a certain sin, the permission of so suspected a matter makes it ready for us, and instructs the temptation. 3. Some things are not forbidden by lawes, as *lying in ordinary discourse, jeering, scoffing, intemperate eating, ingratitude, selling too dear, circumventing another in contracts, importunate intreaties, and temptation of persons to many instances of sin, pride, and ambition.* 4. Some others do not reckon the sin against God, if the laws have seised upon the person; and many that are imprisoned for debt, think themselves disobliged from paiment; & when they pay the penalty, think they owe nothing for the scandall and disobedience. 5. Some sins are thought not considerable, but go under the title of sins of infirmity, or inseparable accidents of mortality; such as *idle thoughts, foolish talking, looser revelling, impatience, anger,* and all the events of evill company. 6. Lastly, many things are thought to be no sins; such as *mispending of their time, whole dayes or months of useles and impertinent employment,*

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ment, long gaming, winning mens money in greater portions, censuring mens actions, curiosity, equivocating in the prices and secrets of buying & selling, rudeness, speaking truths enviously, doing good to evill purposes and the like : Under the dark shadow of these unhappy and fruitlesse Yew-trees, the enemy of mankind makes very many to lie hid from themselves, sewing before their nakednesse the fig-leaves of popular and *idol reputation*, and *impunity*, *publick permission*, a *temporal penalty*, *infirmity*, *prejudice*, and *direct error in judgment* and *ignorance*. Now in all these cases the Ministers are to be inquisitive and observant, lest the fallacie prevail upon the penitent to evil purposes of death or diminution of his good; and that those things which in his life passed without observation, may now be brought forth and *pass under saws and barrows*, that is, the severity and censure of sorrow and condemnation.

9. To which I adde for the likenesse of the thing, that the *matter of omission* be considered; for in them lies the bigger half of our failings; and yet in many instances they are undiscerned, because they very often *sit down by* the conscience, but *never upon it*; and they are usually looked upon as poor men do upon their not having coach and horses, or as that knowledge is missed by *boyes* and *bindes* which they never had: it will be hard to make them understand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this pressing the conscience with omissions, I do not mean, recessions or distances, from  
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States of eminency or perfection; for although they may be used by the Ministers as an instrument of humility, and a chastiser of too big a confidence, yet that which is to be confessed and repented of, is omission of duty in direct instances and matters of commandment, or collateral, and personall obligations, and is especially to be considered by Kings and Prelates, by Governours and rich persons, by Guides of souls, and presidents of learning in publick charge; and by all others in their proportions.

10. The Ministers of Religion must take care that the sick mans confession be as minute and particular as it can: and that as few sins as may be, be intrusted to the general prayer of pardon for all sins: for by being particular and enumerative of the variety of evils which have disordered his life, his repentance is disposed to be more pungent and afflictive, and therefore more salutary and medicinal; it hath in it more sincerity, and makes a better judgment of the finall condition of the man, and from thence it is certain, the hopes of the sick can be more confident and reasonable.

11. The spirituall man that assists at the repentance of the sick must be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravation of the sorrow; Such as *frequency*, *long abode*, and *earnest choice* in acting them, *violent desires*, *great expense*, *scandal of others*, *dishonour to the religion*, *days of devotion*, and *religious solemnities*, *holy places*, and *the degrees of boldnesse and impudence*, *perfect resolution*, and *the habit*.



*habit.* If the sick person be reminded or inquired into concerning these, it may prove a good instrument to increase his contrition and perfect his penitential sorrows, and facilitate his absolution, and the means of his amendment. But the other circumstances, as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the injured man or woman, the quality or accidentall condition; these and all the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniencies.

Nunc si depositum non inficiatur amicus, Si reddat veterem cum tota ærugine solem, Prodigiosa fides & Thufcis digna. l. bellis.

*Juven.*

*Sat. 13.*

II. The Minister in this duty of repentance must be diligent to observe concerning the person that repents, that he be not imposed upon by some one excellent thing that was remarkable in the sick mans former life. For there are some *people of one good thing*. Some are charitable to the poor out of kindness, and the same good nature makes them easie and compliant with drinking persons, and they dye with drink, but cannot live with charity: and their alms it may be shall deck their monument, or give them the reward of loving persons, and the poor mans thanks for alms, and procure many temporal blessings, but it is very sad that the reward should be spent all in this world: some are rarely just persons, and punctual observers of their word with men, but break their promises with God, and make no scruple of that. In these and all the like cases, the spiritual man must be carefull to remark, that *good proceeds from an entire and integral cause, and evill from every part*: that one sicknesse can make

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make a man die; but he cannot live and be called a sound man, without an entire health; & therefore if any confidence arises upon that rock, so as that it hinders the strictness of the repentance, it must be allayed with the representation of this sad truth, *That he who reserves one evil in his choice, hath chosen an evil portion, and colloquintida and death is in the pot:* and he that worships the God of Israel with a frequent sacrifice, and yet upon the anniversary, will bow in the house of Venus, and loves to see the follies & the nakedness of Rimmom, may eat part of the flesh of the sacrifice, and fill his belly, but shall not be refreshed by the holy cloud arising from the Altar, or the dew of heaven descending upon the mysteries.

12. And yet the Minister is to estimate, that one (or more good things) is to be an ingredient into his judgement, concerning the state of his soul, and the capacities of his re-stitution, and admission to the peace of the Church, and according as the excellency and usefulness of the grace hath been, and according to the degrees and the reasons of its prosecution, so abatements are to be made in the injunctions and impositions upon the penitent. For every vertue is one degree of approach to God; and though in respect of the acceptation it is equally none at all, that is, it is as certain a death if a man dies with one mortall wound, as if he had twenty, yet in such persons who have one or more excellencies, though not an entire piety, there is naturally a nearer approach to the estate of grace, than in persons who have done evils, and are eminent for nothing that is good. But

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in making judgment of such persons, it is to be inquired into, and noted accordingly, why the sick person was so eminent in that one good thing; whether *by choice* and apprehension of his duty, or whether it was a virtue from which *his state of life ministred nothing to debort or discourage him*, or whether it was only *a consequent of his naturall temper and constitution*. If the *first*, then it supposes him in the neighbourhood of the state of grace, and that in other things he was strongly tempted. *The second* is a felicity of his education, and an effect of providence. *The third* is a felicity of his nature, and a gift of God in order to spiritual purposes. But yet of every one of these, advantage is to be made. If the conscience of his duty was the principle, then he is ready formed to entertain all other graces upon the same reason, and his repentance must be made more sharp and penall; because he is convinced to have done against his conscience in all the other parts of his life; but the judgment concerning his final state ought to be more gentle, because it was a huge temptation that hindred the man and abused his infirmity: but if either *his calling* or *his nature* were the parents of the grace, he is in the state of *a morall man* (in the just and proper meaning of the word) and to be handled accordingly: that vertue disposed him rarely well to many other good things, but was no part of the grace of sanctification: and therefore the mans repentance is to begin a new, for all that; and is to be finished in the returns of health, if God grants it, but if he denies it, it is much, very much the worse

worse for all that sweet natured vertue.

13. When the confession is made, the spiritual man is to execute the office of a Restorer and a Judge, in the following particulars and manner.

#### SECT. IV.

*Of the ministring to the restitution and pardon, or reconciliation of the sick person, by administering the holy Sacrament.*

**I**F any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meeknesse. That is the Commission: and Let the Elders of the Church pray over the sick man, and if he have committed sins, they shall be forgiven him; that is the effect of his power and his ministry. But concerning this, some few things are to be considered.

Gal. 16. 17.  
Jam. 5 15.

1. It is the office of the Presbyters and Ministers of religion to declare publick criminals and scandalous persons to be such, that when the leprosie is declared, the flock may avoid the infection, and then the man is excommunicate, when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his society, and not to bid him God speed, not to eat and celebrate synaxes and Church meetings with such who are declared criminal and dangerous: and therefore excommunication is in a very great part, the act of the Congregation and communities of the faithful, and S. Paul said to the Church of the Corinthians, that they had inflicted the evil upon the incestuous person; that is, by excommunicating him: 11 the acts of which are, as they are subjected

1 Cor. 5. 5.  
12. 13.  
2 Cor. 2. 6.

in the people ; acts of *caution* and *liberty*, but no more acts of direct, proper *power*, or *jurisdiction*, then it was when the Scholars of *Simon Magus* left his chair and went to hear *S. Peter*. But as they are actions of the Rulers of the Church, so they are *declarative*, *ministerial* and *effective* too by *moral causality*, that is, by *persuasion*, and *discourse*, by *argument*, and *prayer*, by *homily*, and *material representation*, by reasonableness of *order*, and the *superinduced necessities* of men ; though not by any real change of state *as to the person*, nor by diminution of his right, or violence to his condition.

2.

2. He that *baptizes*, and he that *ministers the holy Sacrament*, and he that *prays*, does holy offices of great advantage, but in these also just as in the former he ex-

*Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: Neque enim in suo, sed in nomine Patris, Filii, & Spiritus Sancti peccata dimittuntur: Isti rogant, divinitas denotat.*

*S. Amb. de spir. S. l. 3. c. 10.*

ercises no jurisdiction or pre-eminence after the manner of secular authority: and the same is also true if he should deny them. He that refuseth to baptize an indisposed person, hath by the consent of all men no power or jurisdiction over the unbaptized man: and he that for the like reason refuseth to give him the Communion, preserves the sacredness of the mysteries, and does charity to the undisposed man, to deny that to him which will do him mischief, and this is an act of separation, just as it is for a friend or Physician to deny water to an Hydropick person, or Italian wines to a headick fever, or as if *Cato* should deny to salute *Bibulus*, or the *Censor* of manners to do countenance

countenance to a wanton and vicious person : and though this thing was expressed by words of power such as *separation, abstention, excommunication, deposition*, yet these words we understand by the thing it self, which was notorious and evident, to be matter of prudence, security, and a free, unconstrained discipline : and they passed into power by consent & voluntary submission : having the same effect of constraint, fear, and authority, we see in secular jurisdiction, not because *ecclesiastical discipline* hath a natural proper coercion as *lay-Tribunals* have, but because men have submitted to it, and are bound to do so upon the interest of two or three *Christian graces*.

3. In pursuance of this caution and provision, the Church superinduced *times & manners of abstention*, and expressions of sorrow, and canonical punishment which they tyed the delinquent people to suffer before they would admit them to the holy Table of the Lord. For the criminal having obliged himself by his sin, and the Church having declared it when she could take notice of it, he is bound to repent, to make him capable of pardon with God, and to prove that he is penitent, he is to do such actions, which the Church in the vertue & pursuance of repentance shall accept as a testimony of it, sufficient to inform her : for as she could not bind at all (in this sense) til the time was publick, though the man had bound himself in secret: so neither can she set him free til the repentance be as publick as the sin: or so as she can note it and approve it. Though the man be free as to God by his internal act, yet as the publication of the sin was

accidental to it, and the Church censure consequent to it, so is the publication of repentance and consequent absolution extrinsecal to the pardon, but accidentally and in the present circumstances necessary. This was the same that the Jews did, (though in other instances and expressions) and do to this day to their prevaricating people; and the Essenes in their Assemblies, and private Colledges of scholars, and publick Universities. For all these being assemblies of voluntary persons, and such as seek for advantage, are bound to make an artificial authority in their superiours, and so to secure order and government by their own obedience and voluntary subordination, which is not essentiall and of proper jurisdiction in the superiour; and the band of it is not any coercitive power, but the denying to communicate such benefits which they seek in that communion and fellowship.

4. These I say, were introduced *in the speciall manners and instances* by positive authority, & have not a divine authority *commanding them*; but there is a divine power that verifies them, and makes these separations effectuell and formidable; for because they are *declarative* and *ministeriall* in the spirituall man, and suppose delinquency and demerit in the other, and a sin against God, our blessed Saviour hath declared, that what *they bind in earth shall be bound in heaven*; that is, in plain signification; the same sins and sinners which the Clergy condemns in the face of their Assemblies the same is condemned in heaven before the face of God; and for the same reason too. Gods Law hath sentenced it, and these are



are the preachers and publishers of his law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent *there* and *here*; *whatsoever they bind here shall be bound there*, that

is, the sentence of God, *at the day of judgement*, shall sentence the same men whom the Church does rightly sentence here; it is spoken in the future [*it shall be bound in heaven*] not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of judgement; the day of the great sentence: therefore it is set down in the time to come, and says this onely.

The Clergy are tyed by the Word and laws of God to condemn such sins and sinners; and that you may not thinke it ineffective, because after such sentence the man lives and grows rich, or remains in health and power, therefore be sure it shall be verified in the day of judgement. This is hugely agreeable with the words of our Lord, and certain in reason: for that the Minister does nothing to the final alteration of the state of the mans soul by way of sentence is demonstratively certain, because he cannot bind a man, but such as hath bound himself, and who is bound in heaven by his sin before his sentence in the Church: as also because the binding of the Church is meerly accidentall, and upon publication only: and

Summum futuri judicii præjudicium est, si quis ita deliquerit ut à communicatione orationis & conventus & omnis sancti commercii relegatur.

Tertul. Apol. c. 39.

Atque hoc idem innuitur per summam Apostoli censuram in reos maximi criminis, sic *ut ad quædam præparanda*, id est, excommunicatus majori excommunicatione: Dominus veniet: scilicet ad judicandum eum, ad quod judicium hæc censura Ecclesiæ est relativa & in ordine. Tum demum pœnas dabit; ad quas nisi resipiscat, hic consignatur.

when the man repents he is absolved before God, before the sentence of the Church, upon his contrition and dereliction only: and if he were not, the Church could not absolve him. The consequent of which evident truth is this, that whatsoever impositions the Church officers impose upon the criminal, they are to avoid scandal, to testifie repentance, and to exercise it, to instruct the people, to make them fear to represent the act of God, & the secret and the true state of the sinner: and although they are not essentially necessary to our pardon, yet *they are become necessary when the Church hath seized upon the sinner by publick notice of the crimes*; necessary (I say) for the removing the scandal, and giving testimony of our contrition, and for the receiving all that comfort which he needs, and can derive from the promises of pardon, as they are published by him that is commanded to preach them to all them that repent: and therefore although it cannot be necessary as to the obtaining pardon, that the Priest should *in private* absolve a sick man from *his private sins*, and there is *no loosing* where there was *no precedent binding*, and he that was only bound before God, can before him only be loosed, yet as to confesse sins to any Christian in private may have many good ends, and to confesse them to a Clergy man may have many more; so to hear Gods sentence at the mouth of the Ministers, *pardon* pronounced by Gods Ambassadour, is of huge comfort to them that cannot otherwise be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the dayes of our  
fear

fear and danger of our infirmities and sorrow.

5. The execution of this ministry, being an act of prudence and charity, and therefore relative to changing circumstances, it hath been and in many cases *may* and in some *must* be rescinded and altered: the time of separation may be lengthened and shortened; the condition made lighter or heavier, and for the same offence the Clergy man is deposed, but yet admitted to the Communion, for which one of the people who hath no office to lose, is denied the benefit of communicating: and this sometimes when he might lawfully receive it: and a private man is *separate* when a multitude or a Prince is not, cannot, ought not; and at last, when the case of sickness and danger of death did occur, they admitted all men that desired it: sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of Apostasie, in which the Council of *Arelat* 1, 2, 3, *denied* absolution, unless they received and gave publick satisfaction by acts of repentance, and some other Councils denied at any time to do it to such persons) according as seemed fitting to the present necessities of the Church: all which particulars declare it to be no part of a divine commandment, that any man should be denied to receive the Communion if he desires it, and if he be in any probable capacity of receiving it.

6. Since the separation was an act of liberty and a direct negative, it follows that the restitution was a meer doing that which they refused formerly; and to give the holy Communion was the formality of absolution.

N<sup>o</sup>

and

and all the instrument and the whole matter of reconciliation, *the taking off the punishment is the pardoning of the sin*; for this without the other is but a word; and if this be done, I care not whether any thing be said or no. *Vinum Dominicum ministratoris gratia est*, is also true in this sense: to give the chalice and cup is the grace & indulgence of the Minister; and when that is done, the man hath obtained the peace of the Church: and to do that is all the absolution the Church can give: and they were vain disputes which were commenced some few ages since, concerning *the forms of absolution*, whether they were *indicative* or *optative*, by way of *declaration*, or by way of *sentence*: for at first they had no forms at all: but they said a prayer, and after the manner of the Jews laid hands upon the penitent, when they prayed over him, and so admitted him to the holy Communion: for since the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices* and *ministries* respectively, neither could they have any absolution, but to admit them thither from whence formerly they were forbidden: whatsoever ceremony or forms did signify, this was superinduced and arbitrary, alterable & accidental, it had variety, but no necessity.

7. The practise consequent to this is, that if the penitent be bound by the positive censures of the Church, he is to be reconciled upon those conditions which the laws of the Church tie him to, in case he can perform them: if he cannot, he cannot longer be prejudiced by the censure of the Church, which

which had no relation but to the people, with <sup>Caus. 26. Q. 6. & 9.</sup> who the dying man is no longer to converse: for whatsoever relates to God, is to be transacted in spiritual wayes, by contrition, and internal graces, and the mercy of the Church is such, as to give him her peace and her blessing upon his undertaking to obey her injunctions if he shall be able: which injunctions if they be declared by publick sentence, the Minister hath nothing to do in the affairs, but to remind him of his obligation, and reconcile him, that is, give him the Holy Sacrament.

8. If the penitent be not bound by publick sentence, the Minister is to make his repentance as great, and his heart as contrite as he can; to dispose him by the repetition of acts of grace in the way of prayer, and in real and exterior instances where he can, and then to give him the holy Communion in all the same cases, in which he ought not to have denied it to him in his health, that is, even in the beginnings of such a repentance, which humane signes he believes to be real and holy, and after this, the event must be left to God. The reason of the rule depends upon this; Because there is no Divine commandment directly forbidding the Rulers of the Church to give the Communion to any Christian that desires it, and professes repentance of his sins. And all Church discipline in every instance, & to every single person was imposed upon him by men, who did it according to the necessities of this state and constitution of our affairs below: but we who are but Ministers, and delegates of pardon and condemnation,

Can. 13.  
vide etiam  
Conc. Ancy.  
c. 6. Aurel. 2.  
c. 12.

nation, must resign and give up our judgement when the man is no more to be judged by the sentences of man, and by the proportions of this world, but of the other: to which if our reconciliation does advantage, we ought in charity to send him forth with all the advantages he can receive: for he will need them all: and therefore the Nicene Council commands, that no man be deprived of this *necessary passport* in the Article of his death, and calls this *the ancient and canonical law of the Church*: and to minister it, onely supposes the man in the communion of the Church, not alwayes in the state, but ever in the possibilities of sanctification. They who in the article and danger of death were admitted to the communion & tied to penance, if they recovered (which was ever the custom of the ancient Church, unlesse in very few cases) were but in the threshold of repentance, in the commencement and first introductions to a devout life: and indeed then

① sacrum convivium in quo Christus sumitur, receditur memoria Passionis eius, mens impletur gratia, & futurae gloriae nobis pignus datur.

it is a fit ministry, that it be given in all the periods of time in which the pardon of sins is working, since it is the Sacrament of that great mystery, and the exhibition of that blood which is shed for the remission of sins.

9. The Minister of Religion ought not to give the Communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or professe repentance of all sins whatsoever, if he be required to do it. The reason is, because it is a certain death to him, and an increase of his misery, if he shall so

prophane the body and bloud of Christ, as to take it into so unholy a breast, where Satan reignes, and sin is principall, and the Spirit is extinguished; and

Christ loves not to enter, because he is not suffered to inhabite. But when he professes repentance and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly; and the Minister is only the Judge of outward act, and by that onely he is to take information concerning the inward. But whether he be so or no, or if he be, whether that be timely, and effectually & sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at doome day. The spirituall man is to do his ministry by the Rules of Christ, and as the customes of the Church appoint him; and after the manner of men, the event is in the hands of God, and is to be expected, not directly & wholly according to his ministry, but to the former life, or the timely \* *internal repentance* and amendment: of which I have already given accounts.

These ministeries are acts of order and great afflictions, but the sum of affairs does not rely upon them. And if any man puts his whole repentance this time, or all his hopes upon these ministeries, he will find them and himself to fail.

10. It is the Ministers office to invite  
sick

Ita vide ut profit illis agnoscat quod ad poenam ipse Deus duxit: quod ad me attinet, non sum crude is, sed vereor ne quid remiserio patiar.

Tryphana dixit apud Petronium.

Savi quoque & im- placabiles Domini crudelitatem suam impediunt, si quando penitentia fugitivos reduxit de- ditionis ho- stibus parci- mus.

\* Quaecunque ergo de poenitentia jubendo dicta sunt, non ad exteriorem sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit.

Gratian. de poenit. d. 1. Quis aliquando.



sick and dying persons to the holy Sacrament: such whose lives were fair, and laudable, and yet their sicknesse sad and violent, making them listlesse and of slow desires, and slower apprehensions: that such persons who are in the state of grace, may lose no accidental advantages of spirituall improvement, but may receive into their dying bodies the symbols and great consignations of the resurrection, and into their souls the pledges of immortality: and may appear before God their Father in the union, and with the impresses and likeness of their elder Brother. But if the persons be of ill report, and have lived wickedly, they are not to be invited, because their case is hugely suspicious, though they then repent and call for mercy: but if they demand it, they are not to be denied: onely let the Minister in generall represent the evil consequences of an unworthy participation: and if the penitent will judge himself unworthy, let him stand candidate for pardon at the hands of God, and stand or fall by that unerring and mercifull sentence: to which his severity of condemning himself before men, will make the easier & more hopefull addresse. And the strictest among the Christians, who denied to reconcile lapsed persons after baptisme, yet acknowledged that there were hopes reserved in the court of heaven for them, though not here: since we who are easily deceived by the pretences of a real return, are tied to dispense Gods graces as he hath given us commission *with fear and trembling*, and without too forward confidences, and God hath mercies which we know not of, and therefore be-  
cause

cause we know them not, such persons were referred to Gods Tribunall, where he would find them; if they were to be had at all.

II. When the holy Sacrament is to be administered, let the exhortation be made proper to the mystery, but fitted to the man; that is, that it be used for the advantages of faith, or love, or contrition; let all the circumstances and parts of the divine love be represented; all the mysterious advantages of the blessed Sacrament be declared, \* That it is the bread which came from heaven, \* That it is the representation of Christs death to all the purposes and capacities of faith \* and the real exhibition of Christs body and blood to all the purposes of the Spirit. That it is the earnest of the resurrection, \* and the seed of a glorious immortality. That as by our cognation to the body of the *first Adam* we took in death, so by our union with the body of the *second Adam*, we shall have the inheritance of life: for *as by Adam came death, so by Christ cometh the resurrection of the dead.* \* That if we being *1: Cor. 15.* worthy communicants of these sacred pledges *22.* be presented to God with Christ within us, our being accepted of God is certain even for the sake of his well beloved that dwells within us. \* That this is the Sacrament of the body which was broken for our sins, of that blood which purifies our souls by which *we are presented to God pure and holy, in the beloved.* \* That now we may ascertain our hopes and make our faith confident, for *he that hath given us his Son, how should not he with him give us all things else?* Upon *Rom. 8. 32.* these

these or the like considerations, the sick man may be assisted in his addresse, and his faith strengthened, and his hope confirmed, and his charity be enlarged.

Vide Rule  
of holy li-  
ving Chap.  
4. sect 10.  
& Hist. of  
the Life of  
Jesus, Part. 3  
Disc. 18.

12. The manner of the sick mans reception of the holy Sacrament hath in it nothing differing from the ordinary solemnities of the Sacrament, save onely that abatement is to be made of such accidentall circumstances, as by the laws and customes of the Church healthfull persons are obliged to; such as fasting, kneeling, &c. though I remember that it was noted for great devotion in the Legate that died at Trent, that he caused himself to be sustained upon his knees, when he received the *viaticum* or the holy Sacrament before his death, and it was greater in *Huniades* that he caused himself to be carried to the Church, that there he might receive *his Lord*, in his *Lords house*; and it was recorded for honour, that *William* the pious Arch-bishop of *Bourges*, a small time before his last agony, sprang out of his bed at the presence of the holy Sacrament, and upon his knees and his face recommended his soul to his Saviour. But in these things no man is to be prejudiced or censured.

13. Let not the holy Sacrament be administered to dying persons, when they have no use of reason to make that duty acceptable, & the mysteries effective to the purposes of the soul. For the Sacraments and ceremonies of the Gospel operate not without the concurrent actions and moral influences of the suscipient. To infuse the chalice into the cold lips of the Clinick may disturb his agony, but can-

not:

relieve the soul, which onely receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister, in a capable person. All other persons, as fools, children, distracted persons, lethargicall, apoplecticall, or any wayes senselesse and incapable of humane and reasonable acts, are to be assisted onely by prayers: for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

## SECT. V.

*Of Ministering to the sick person by the Spiritual man, as he is the Physitian of the souls.*

1. **I**N all cases of receiving confessions of sick men, and the assisting to the advancement of repentance, the Minister is to apporportion to every kinde of sin such spiritual remedies which are apt to mortifie and cure the sin, such as abstinence from their occasions, and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes: and although in great and dangerous sickneses they are not directly to be imposed, unlessse they are direct matters of duty, yet where they are medicinall they are to be insinuated, and in generall signification remarked to him, and undertaken accordingly: concerning which when he returns to health, he is to receive particular advices: and  
this

*Caus. 26. q. 7.  
ab infirmis.*

this advice was inserted into the penitentiall of England in the time of *Theodore* Arch-bishop of Canterbury, and afterward adopted into the canon of all the Western Churches

2. The proper temptations of sick men for which a remedy is not yet provided, are *unreasonable fears*, and *unreasonable confidences*, which the Minister is to cure by the following considerations.

*Considerations against unreasonable fears of not having our sins pardoned.*

Many good men, especially such who have tender consciences, impatient of the least sin, to which they are arrived by a long grace and a continuall obliervation of their actions, and the parts of a lasting repentance, many times overaſt their tenderneſſe, & turn their caution into ſcruple, & care of their duty into inquiries after the event, and asking after the counſels of God, and the ſentences of doomsday.

He that asks of the ſtanders by, or of the Minister, whether they think he ſhall be ſaved or damned, is to be answered with the words of pity and reproof. Seek not after new light for the ſearching into the privateſt records of God; look as much as you liſt into the pages of revelation, for they concern your duty; but the event is regiſtred in heaven, and we can expect no other certain notices of it, but that it ſhall be given to them for whom it is prepared by the father of mercies: we have light enough to tel our duty; and *if we do that*, we need not fear what the iſſue will be; and *if we do not*, let us never look for more light, or inquire after Gods pleaſure concerning our  
souls,

souls, since we so little serve his ends in those things where he hath given us light. But yet this I adde, that as pardon of sins in the old Testament was nothing but removing the punishment which then was temporal, & therefore many times they could tell if their sins were pardoned; and concerning pardon of sins they then had no fears of conscience, but while the punishment was on them, for so long indeed it was unpardoned, and how long it would so remain it was matter of fear, and of present sorrow: besides this, in the Gospel, pardon of sins is another thing, *Pardon of sins is a sanctification: Christ came to take away our sin by turning every one of us from our iniquities*: and there is not in the nature of the thing any expectation of pardon, or sign or signification of it, but so far as the thing it self discovers it self; as we hate sin & grow in grace, and arrive at the state of holiness, which is also a state of repentance & imperfection; but yet of sincerity of heart, & diligent endeavour, in the same degree we are to judge concerning the forgiveness of sins; for indeed that is the *Evangelical forgiveness*, and it signifies our pardon because it effects it, or rather it is in the nature of the thing; so that we are to enquire into no hidden records: forgiveness of sins is not a secret sentence, a word or a record: but it is a state of change and effected upon us; and upon our selves we are to look for it, to read it, & understand it. We are *only to be curious of our duty*, and confident of the Article of remission of sins, and the conclusion of these premises will be, that we

*Mat. 9. 6.*

*Acts 3. 26.*

*Est modus gloriandi in conscientia. ut noveris fidem tuam esse sinceram, spem tuam esse certam.*

*August. Psal. 149.*

*shall*

shall be full of hopes of a prosperous resurrection: and our fear and trembling are no instances of our calamity, but parts of duty; we shall sure enough be waisted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions, if we sail in a right channel, and steer by a perfect compass, and look up to God, and call for his help, and do our own endeavour. There are very many reasons why men ought not to despair: and there are not very many men that ever go beyond a hope, till they passe into possession; if our fears have any mixture of hope, that is, enough to enable and to excite our duty, and if we have a strong hope, when we cast about, we shall find reason enough to have many fears: *Let not this fear weaken our*

\* Una est nobilitas, argumentumque coloris  
Ingenui, timidus non habuisse manus.

*\* hands*, and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we must abide, if we have

committed sins after baptism: and those confidences which some men glory in, are not reall supports or good foundations. The fearing man is the safest, and if he fears of his death-bed, it is but what happens to most considering men, and what was to be looked for all his lifetime, he talked of the terrours of death, and death is the king of terrours, and therefore it is no strange thing if then he be hugely afraid: if he be not, it is either great felicity or a great presumption: but if he wants some degree of comfort or a greater degree of hope, let him be refreshed by considering.



Chap. 5. *unreasonable fears in sicknesse.* Sect. 5. 285

1. *That Christ came into the world to save sinners.* 2. *That God delights not in the confusion and death of sinners.* 3. *That in heaven there is great joy at the conversion of a sinner.* 11.  
4. *That Christ is a perpetuall advocate daily interceding with his Father for our pardon.* 5. *That God uses infinite arts, instruments and devices to reconcile us to himself.* 6. *That he prays to be in charity with him, and to be forgiving.* 7. *That he sends Angels to keep us from violence, and evil company, from temptations and surprises; and his holy Spirit to guide us in holy wayes, and his servants to warn us and reminde us perpetually; and therefore since certainly he is so desirous to save us, as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy, it is not likely that he will condemn us without great provocations of his Majesty, & perseverance in them.* 8. *That the Covenant of the Gospel is a Covenant of grace, and of repentance, and being established with so many great solemnities and miracles from heaven, must signifie a huge favour, and a mighty change of things, and therefore that repentance which is the great condition of it is a grace that does not expire in accents and minutes, but hath a great latitude of signification, and large extension of parts, under the protection of all which persons are safe, even when they fear exceedingly.* 9. *That there are great degrees and differences of glory in heaven; and therefore if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude we shal not enter into the same state*  
of

of glory, but that we shall not go into the same degrees. (9) That although forgiveness of sins is consigned to us in Baptisme, and that this Baptisme is but once, and cannot be repeated, yet forgiveness of sins is the grace of the Gospel, which is perpetually remanent upon us, and secured unto us so long as we have not renounced our Baptisme; For then we enter into the condition of repentance; and *repentance* is not an indivisible grace, or a thing performed at once; but is working all our lives, & therefore so is our pardon, which ebbes and flowes according as we discompose or renew the decency of our Baptismall promises; and therefore it ought to be certain, that no man despair of pardon, but he that hath voluntarily renounced his Baptisme, or willingly estranged himself from that Covenant: He that sticks to it, and still professes the Religion, and approves the faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him, and give him confidence that he is not in an impossible state of salvation, unlessse God cuts him off before he can work, or that he begins to work when he can no longer chose.

10. And then let him consider: the more he fears, the more he hates\* his sin, that is the cause of it, and the lesse he can be tempted to it, and the more desirous he is of heaven, and therefore such fears are good instruments of grace, and good signes of a future pardon.

11. That God in the old Law, although he made a Covenant of perfect obedience, and did not promise pardon at all after great sins, yet he did give pardon, and declared it so to them

Chap. 5. *unreasonable fears in sicknesse.* Sect. 5. 287.

them for their own, and for our sakes too: So he did to *David*, to *Manasses*, to the whole Nation of the Israelites ten times in the wilderness, even after their apostasies, and Idolatries; and in the Prophets, the mercies of *Ezek. 18.* God, and his remissions of sins were largely *Joel. 2.* preached, though in the Law GOD put on the robes of an angry Judge, and a severe Lord: but therefore in the Gospel, where he hath established the whole sum of affairs upon *faith*, and *repentance*: if God should not pardon great sinners that repent after baptism, with a free dispensation, the Gospel were far harder than the intolerable Covenant of the Law. 12. That if a Profelyte went into the Jewish communion & were circumcised and baptized, he entred into all the hopes of good things which God hath promised, or would give to his people, and yet that was but *the Covenant of works*. If then the Gentile Profelytes by their circumcision, and legall baptism, were admitted to a state of pardon, to last so long as they were in the Covenant even after their admission; for sins committed against *Moses* law, which they then undertook to observe exactly; In the Gospel which is the Covenant of Faith, it must needs be certain that there is a great grace given, and an easier condition entred into, than was that of the Jewish Law: and that is nothing else, but that a abatement is made for our infirmities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested with all, and fought with, and under discipline, and in the beginnings and progresses of mortifi-

tification. 13. That God hath erected in his Church a whole order of men, the main part and dignity of whose work it is to *remit and retain sins* by a perpetuall & daily ministry; and this they do, not onely in baptisme, but in all their offices to be administred afterwards: in the holy Sacrament of the Eucharist which exhibits the Symbols of that Blood *which was shed for pardon of our sins*, and therefore by its continued ministry and repetition declares that *all that while* we are within the ordinary powers and usuall dispensations of pardon, even so long as we are in any probable dispositions to receive that holy Sacrament. And the same effect is also signified and exhibited in the whole power of the Keys, which if it extends to private sins, sins done in secret, it is certain it does also to publick: but this is a greater testimony of the certainty of the remissibility of our greatest sins: for publick sins as they alwayes have a sting and a superadded formality of scandall and ill example, so they are most commonly the greatest, such as murder, sacriledge, and others of unconcealed nature, and unprivate action; and if God for these worst of evils hath appointed an office of ease and pardon, which is and may daily be administred, that will be an uneasie pusillanimity, and fond suspicion of Gods goodnesse to fear, that our repentance shall be rejected, even although we have not committed the greatest, or the most of evils. 14. And it was concerning baptized Christians that Saint *John* said, *If any man sin, we have an Advocate with the Father, and he is the propitiation for our sins;* and concerning

erning lapsed Christians S. Paul gave instruction, *that if any man be overtaken in a fault, which are spiritual restore such a man, in the spirit of meeknesse, considering, lest ye also be tempted:* the Corinthian Christian committed incest, and was pardoned; and *Simon Magus* after he was baptized offered to commit his own sin of Simony, and yet S. Peter bid him pray for pardon; and S. James tells, *that if the sick man sends for the elders of the Church, and they pray over him, and he confesse his sins, they shall be forgiven him.* 5. That onely one sin is declared to be irremissible, *the sin against the holy Ghost, the sin unto death*, as S. John calls it, for which we are not bound to pray, for all others we are: and certain it is, no man commits a sin against the holy Ghost, if he be afraid he hath, and desires that he had not; for such penitentiall passions are against the definition of that sin. 16. That all the Sermons in the Scripture written to Christians and Disciples of Jesus, exhorting men to repentance, to be afflicted, to mourn and to weep, to confession of sins, are sure testimonies of Gods purpose and desire to forgive us, even when we fall after baptism; and if our fall after baptism were irrecoverable, then *all preaching were in vain, and our faith were also vain*, and we could not with comfort rehearse the Creed, in which as soon as ever we professe Jesus to have died for our sins, we also are condemned by our own conscience of a sin that shall not be forgiven; and then all exhortations, and comforts, and fasts, and disciplines were uselesse, and too late: if they were not given

us before we can understand them : for most commonly as soon as we can we enter into the regions of sin : For we commit *evil actions* before we understand, and together with our understanding they begin to be imputed. 17. That if it could be otherwise, infants were very ill provided for in the Church who were baptized, when they have no stain upon their brows, but the misery they contracted from *Adam*, and they are left to be Angels for ever after, and live innocently in the midst of their ignorances and weaknesses, and temptations, and the heat and follies of youth : or else to perish in an eternal ruine : we cannot think or speak good things of God, if we entertain such evil suspicions of the mercies of the Father of our Lord Jesus. 18. That *the long sufferance and patience of God* is indeed wonderful : but therefore it leaves us in certainties of pardon, so long as there is possibility to return, if we reduce the power to act. 19. That God calls upon us to forgive our brother seventy times, seven times, and yet all that is but like the forgiving a hundred pence for his sake who forgives us ten thousand talents : for so the Lord professed that he had done to him that was his servant, and his domestick. 20. That if we can forgive a hundred thousand times, it is certain God will do so to us : Our blessed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 21. That even in the case of very great sins, and great judgements inflicted upon the sinners, wise and good men and Presidents of Religion have declared their sense to be, that God spent all his anger, and made

made it expire in that temporall misery: and so it was supposed to have been done in the case of *Ananias*: but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that those Christians who had for their scandalous crimes deserved to be given over to Satan to be buffeted, yet had hopes to be saved in the day of the Lord. 22. That God glories in the titles of mercy and forgiveness, and will not have his appellatives so finite and limited as to expire in one act, or in a seldome pardon. 23. That mans condition were desperate, and like that of the falling Angels, equally desperate, but equally oppressed, considering our infinite weaknesse, and ignorances, (in respect of their excellent understanding and perfect choice) if he could be admitted to no repentance after his infant Baptisme, and if he may be admitted to one, there is nothing in the Covenant of the Gospel but he may also to a second, and so for ever as long as he can repent, and return and live to God in a timely religion. 24. That every man is a sinner: *In many things we offend all, and if we say we have no sin, we deceive our selves;* and therefore either all must perish, or *Jam. 3. 2.* else there is mercy for all; and so there is, upon this very stock; because *Christ died for sinners, & God hath comprehended all under sin that he might have mercy upon all.* 24. That if *Rom. 11.* ever God lends temporal punishments into the world with purposes of amendment, & if they be not all of them certain consignations to hel; & unless every man that breaks his leg, or in punishment loses a child, or wife, be certainly



tainly damned, it is certain that God in these cases is angry and loving, chastises the sin to amend the person, and smites that he may cure, and judges that he may absolve. 26. That he that *will not quench the smoking flax, nor break the bruised reed*, will not tie us to perfection and the lawes and measures of heaven upon earth, and if in every period of our repentance he is pleased with our duty, and the *voice of our heart*, and *the hand of our desires*, he hath told us plainly that he will not onely pardon all the sins of the dayes of our folly, but the returns & surprises of sins in the days of repentance, if we give no way, and allow no affection, and give no peace to any thing that is Gods enemy; *all the past sins*, and *all the seldome returning and ever repented evils* being put upon the accounts of the Crosse.

*An Exercise against despair in the day  
of our death.*

**T**O which may be added in this short exercise, to be used for the curing the temptation to direct despair, in case that the hope and faith of good men be assaulted in the day of their calamity.

I consider that the ground of my trouble is my sin: and if it were not for that, I should not need to be troubled: but the help that all the world looks for, is such as supposes a man to be a sinner. \* Indeed if from my self I were to derive my title to heaven, then my sins were just argument of despair: but now that they bring me to Christ, that they drive me to an appeal to Gods mercies, and to take sanctuary in the Crosse, they ought not, they can-

cannot infer a just cause of despair. \* I am sure it is a stranger thing that God should take upon him hands and feet, & those hands and feet should be nailed upon a crosse, then that a man should be partaker of the felicities of pardon, and life eternall: and it were stranger yet, that God should do so much for man, and that a man that desires it, that labours for it, that is in life and possibilities of working his salvation, should inevitably miss that end, for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the Divine mercy, in pardoning sinners? If it be thought a great matter that I am charged with original sin: I confess I feel the weight of it in loads of temporal infelicities, and proclivities to sin. But I fear not the guilt of it since I am baptized; and it cannot do honour to the reputation of Gods mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandement, no prohibition: But (blessed be God) it is ordered in just measures that, that originall evil which I contracted *without my will*, should be taken away *without my knowledge*, and what I suffered before I had a being, was cleansed before I had an usefull understanding. But I am taught to believe Gods mercies to be *infinite*, not onely *in himself*, but *to us*; for mercy is a *relative terme*, and we are its *correspondent*; of all the creatures which God made, we onely in a proper sense are the subjects of mercy and remission; Angels have more of Gods

bounty then we have , but *not so much of his mercy* ; and beasts have little rayes of his kindnesse, and effects of his wisdom and graciousnesse in petty donatives ; but nothing of *mercy* ; for they have no lawes , and therefore no sins, and need no mercy , nor are capable of any : Since therefore man alone is the correlative or proper object and vessel of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reason to hope that he will so forgive me that my sins shall not hinder me of heaven : or because it is a gift , I may also upon the stock of the same infinite mercy hope he will give heaven to me : and if I have it either upon the title of *giving*, or *forgiving* , it is a like to me, and will alike magnifie the glories of the Divine mercy , \* And because *eternall life is the gift of God* , I have lesse reason to despair : for if my sins were fewer , and my disproportion towards such a glory were lesse, and my evennesse more , yet it is still a gift , and I could not receive it, but as a free , and a gracious donative : and so I may still : God can still give it me. \* And it is an impossible expectation to wait and look for such a gift at the hands of *the God of mercy* ; the best men deserve it not , and I who am the worst, may have it given me. \* And I consider, that God hath set no measures of his mercy , but that we be within the Covenant, that is, repenting persons, endeavouring to serve him with an honest single heart ; and that within this Covenant there is a very great latitude, and variety of persons , and degrees and capacities : and therefore that it cannot stand with

Rom. 6. 26

with the proportions of so infinite a mercy that obedience be exacted to such a point (which he never expressed) unlesse it should be the least, and that to which all capacities though otherwise unequall are fitted, and sufficiently enabled. \* But however I find that the Spirit of God taught the Writers of the New Testament to apply to us in generall, and to every single person in particular some gracious words which God in the Old Testament spake to one man upon a speciall occasion in a single and temporall instance: such are the words which God spake to *Joshua*, *I will never fail thee nor forsake thee*, and upon the stock of that promise *S. Paul* forbids covetousnesse, and perswades contentednesse, because those words were spoken by God to *Joshua* in another case. If the gracious words of God have so great extension of parts, and intensiō of kinde purposes, then how many comforts have we upon the stock of al the excellent words which are spoken in the Prophets, and in the Psalms: and I will never more question whether they be spoken concerning me, having such an authentick precedent so to expound the excellent words of God; all the treasures of God which are in the Psalms are my own riches, and the wealth of my hope: there will I look, and whatsoever I can need, that I will depend upon: for certainly if we could understand it, that which is infinite (as God is) must needs be some such kinde of thing: it must go whither it was never sent, and signifie what was not first intended, and it must warm with its light, and shine with its heat, and refresh when it

*Heb. 13. 5.*

strikes, and heal when it wounds, and ascertain where it makes afraid, & intend all when it warns one, and mean a great deal in a small word: and as the Sun passing to its Southern Tropick looks with an open eye upon his sunburnt Æthiopians, but at the same time sends light from its posterns and collateral influences from the backside of his beams, and sees the corners of the East, when his face tends towards the West, because he is a round body of fire, and hath some little images and resemblances of the infinite: so is Gods mercy; when it looked upon *Moses*, it relieved *S. Paul*, and it pardoned *David*, and gave hope to *Manasses*, and might have restored *Judas*, if he would have had hope and used himself accordingly. \* But as to my own case, I have sinned grievously and frequently. But I have repented it, but I have begged pardon, I have confessed it and forsaken it, I cannot undo what was done, and I perish if God hath appointed no remedy; if there be no remission: but then my religion falls together with my hope; and Gods word fails as well as I: but I believe the article of *forgiveness of sins*, and if there be any such thing I may do well, for I have, and do, and will do that which all good men call repentance, that is, I will be humbled before God, and mourn for my sin, and for ever ask forgiveness, and judge my self, and leave it with haste, and mortifie it with diligence, and watch against it carefully: and this I can do but in the manner of a man, I can but mourn for my sins, as I apprehend grief in other instances: but I wil rather choose to suffer all evils than to do one deliberate act of sin,

Vixi, peccavi,  
pœnitui,  
naturæ cessi.

fin, I know my sins are greater than my sorrow, & too many for my memory, & too insinuating to be prevented by all my care: but I know also that God knows & pities my infirmities; & how far that will extend I know not, but that it will reach so far as to satisfy my needs, is the matter of my hope. \* But this I am sure of, that I have in my great necessity prayed humbly & with great desire, and sometimes I have been heard in kind, & sometimes have had a bigger mercy in stead of it, & I have the *hope of prayers*, and *the hope of my confession*, and *the hope of my endeavour*, and *the hope of many promises* and of *Gods essentiall goodness*; and I am sure that God hath heard my prayers and verified his promises in temporal instances: for he ever gave me sufficient for my life, and although he promised such supplies and grounded the confidences of them upon our *first seeking the kingdom of heaven & its righteousness*, yet he hath verified it to me, who have not sought it as I ought: But therefore I hope he accepted my endeavour, or will give his great gifts, and our great expectation even to the weakest endeavour, to the least, so it be a hearty piety. \* And sometimes I have had some chearfull visitations of Gods Spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may passe; for that which was then a real cause of comfort is so still, if I could discern it; and I shall discern it when the veil is taken from my eyes, \* and blessed be God; I can still remember that there are *temptations to de-*

*spair*; and they could not be temptations if they were not apt to perswade; and had seeming probability on their sides; & they that despair think they do it with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair; *despair assents as firmly and as strongly as faith it self*; but because it is a temptation, and despair is a horrid sin, therefore it is certain those persons are unreasonably abused, & they have no reason to despair, for all their confidence; and therefore although I have strong reasons to condemn my self, yet I have more reason to condemn my despair, which therefore is unreasonable, because it is a sin, and a dishonour to God, and a ruin to my condition, and verifies it self, if I do not look to it: for as the hypochondriack person that thought himself dead, made his dream true when he starved himself, because dead people eat not; so do despairing sinners lose Gods mercies by refusing to use, and to believe them. \* And I hope it is a disease of judgement, not an intolerable condition that I am falling to, because I have been told so concerning others, who therefore have been afflicted, because they see not their pardon sealed after the manner of the world; and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourses, by promises which are to be verified hereafter; and here we must live in a cloud, in darknesse under a vail, in fear and uncertainties, and our very living by faith and hope, is a life of mystery and secrecy, the only part

of



of the manner of that life in which we shall live in the state of separation; and when a distemper of body or an infirmity of minde happens in the instances of such secret and reserved affairs, we may easily mistake the manner of our notices for the uncertainty of the thing; and therefore it is but reason I should stay, till the state and manner of my abode be changed before I despair: there it can be no sin, nor error, here it may be both: and if it be *that*, it is also *this*: and then a man may perish for being miserable, and be undone for being a fool. In conclusion my hope is in God, and I will trust him with the event, which I am sure *will be just*, and I hope *full of mercy*.

\* However, now I will use all the spirituall arts of reason and religion to make me more and more *to love God*, that if I miscarry, *Charity also shall fail*, and something that loves God shall perish, and be damned, which if it be impossible, then I may do well.

These considerations may be usefull to men *of little hearts*, and *of great piety*: or if they be persons who have lived without infamy, or begun their repentance so late, that it is very imperfect, and yet so early that it was before the arrest of death. But if the man be a vitious person and hath persevered in a vitious life till his death-bed, these considerations are not proper. Let him enquire in the words of the first Disciples after Pentecost: *Men and brethren what shall we do to be saved?* and if they can but entertain so much hope as to enable them to do so much of their duty as they can for the present, it is all that can be provided for them: an enquiry in their case can  
have

have no other purposes of religion or prudence ; and the Minister must be infinitely carefull that he do not go about to comfort vicious persons with the comforts belonging to Gods elect , lest he prostitute holy things, and make them common and his sermons deceitfull, and vices be encouraged in others, and the man himself find that he was deceived, when he descends into his house of sorrow.

But because *very few* men are tempted with too great feares of failing , but *very many* are tempted by confidence and presumption : the Ministers of religion had need be instructed with spirituall armour to resist this fiery part of the Devil , when it operates to evil purposes.

#### SECT. VI.

##### *Considerations against Presumption.*

**I** Have already enumerated many particulars to provoke a drowzy conscience to a scrutiny, and to a suspicion of himself , that by seeing cause to suspect his condition he might more freely accuse himself and attend to the necessities and duties of repentance : but if either before or in his repentance he grow too big in his spirit , so as either he does some little violence to the modesties of humility, or abate his care and zeal of his repentance, *the spirituall man* must allay his forwardness by representing to him 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is soon dash'd and discountenanced, often running into an inconvenience and the evils of an imprudent conduct , being zealous,

lous, and forward, and therefore confident, but alwayes with the least reason, and the greatest danger : like children and young fellows whose confidence hath no other reason, but that they understand not their danger and their follies. 3. That *he that puts on his armour ought not to boast, as he that puts it off;* and the Apostle chides the Galathians, *for ending in the flesh after they had begun in the spirit.* 4. That a man cannot think too meanly of himself, but very easily he may thinke too high. 5. That a wise man will alwayes in a matter of great concernment think the worst, and a good man will condemn himself with hearty sentence. 6. That humility and modesty of judgement and of hope, are very good instruments to procure a mercy and a fair reception at the day of our death : but presumption or bold opinions serve no end of God or man : and is alwayes imprudent, ever fatal, and of all things in the world is its own greatest enemy : for the more any man presumes, the greater reason he hath to fear. 7. That a mans heart is infinitely deceitfull, unknown to it self, not certain in his own acts, praying one way, and desiring another, wandering and imperfect, loose and various, worshipping God and entertaining sin, following what it hates, and running from what it flatters, loving to be tempted and betrayed, petulant like a wanton girl, running from, that it might invite the fondnesse, and enrage the appetite of the foolish young man, or the evil temptation that followes it : cold and indifferent one while, and presently zealous and passionate, furious and indiscreet.

discreet : not understood of it self or any one else, and deceitfull beyond all the arts and numbers of observation. 8. That it is certain we have highly sinned against God, but we are not so certain that our repentance is reall and effective, integrall and sufficient. 9. That it is not revealed to us whether or no the time of our repentance be not past, or if it be not, yet how far God will give us pardon: and upon what condition, or after what sufferings or duties, is still under a cloud. 10. That vertue and vice are often times so near neighbours, that we passe into each others borders without observation, and think we do justice when we are cruell, or call our selves liberall when we are loose and foolish in expences, and are amorous when we commend our own civilities and good nature. 11. That we allow to our selves so many little irregularities that insensibly they swell to so great a heap, that from thence we have reason to fear an evill; for an army of frogs and flies may destroy all the hopes of our harvest. 12. That when we do that which is lawful, and do all that we can in those bounds, we commonly and easily run out of our proportions. 13. That it is not easie to distinguish the vertues of our nature from the vertues of our choice: and we may expect the reward of *temperance*, when it is against our nature to be drunk: or we hope to have the coronet of Virgins for our morose disposition, or our abstinence from marriage upon secular ends. 14. That it may be we call every little sigh, or the keeping a fish-day the duty of repentance, or have entertained false principles

in the estimate and measures of vertues : and contrary to the Steward in that Gospel, we write down fourscore when we should set down but fifty. 15. That it is better to trust the goodnesse and justice of God with our accounts, then to offer him large bills. 16. That we are commanded by Christ to *sit down in the lowest place*, till the Master of the house bids us sit up higher. 17. That *when we have done all that we can we are unprofitable servants*: and yet no man does all that he can do, and therefore is more to be despised and undervalued. 18. That the self-accusing Publican was justified rather than the thanksgiving and confident Pharisee. 19. That if *Adam* in *Paradise*, and *David* in his house, and *Solomon* in the Temple, and *Peter* in Christs family, and *Judas* in the Colledge of Apostles, and *Nicolas* among the Deacons, and the Angels in heaven it self did fall so foully and dishonestly, then it is prudent advice that *we be not high minded, but fear*, and when we stand most confidently take heed lest we fall, and yet there is nothing so likely to make us fall as pride and great opinions : which ruined the Angels, which God resists, which all men despise, and which betrays us into carelesnesse and a wretchlesse, undiscerning and an unwary spirit.

4. Now the main parts of the Ecclesiastical ministry are done : and that which remains is, that the Minister *pray over him*, and remind him to do good actions, as he is capable, \* to call upon God for pardon, \* to put his whole trust in him, \* to resign himself to Gods disposing, \* to be patient and even, to renounce every

every ill word or thought, or undecent action which the violence of his sickness may cause in him, \* to beg of God to give him his holy Spirit, to guide him in his agony, and his holy Angels to guard him in his passage.

5. Whatsoever is besides this concerns the standers by : that they do all their ministeries diligently, and temperately, \* that they join with much charity and devotion in the prayer of the Minister, \* that they make no outcries or exclamations in the departure of the soul, \* and that they make no judgement concerning the dying person, by his dying quietly or violently, with comfort or without, with great fears or a chearful confidence, with sense or without, like a lamb or like a lyon, with convulsions or semblances of great pain, or like an expiring and a spent candle : for these happen to all men, without rule, without any known reason, but according as God pleases to dispense the grace, or the punishment, for reasons only known to himself : Let us lay our hands upon our mouth, and adore the mysteries of the divine wisdom and providence, and pray to God to give the dying man rest and pardon, and to our selves grace to live well, and the blessing of a holy and a happy death.

## SECT. VII.

*Offices to be said by the Minister in his visitation of the sick.*

**I**N the Name of the Father, of the Son, and of the Holy Ghost.

Our Father which art in heaven, &c.

*Let*

*Let the Priest say this prayer secretly,*

**O** Eternal Jesus, thou great lover of souls : who hast constituted a Ministry in the Church to glorifie thy Name, and to serve in the assistance of those that come to thee, professing thy discipline and service, give grace to me the unworthiest of thy servants, that I in this my ministry may purely and zealously intend thy glory, and effectually may minister comfort and advantages to this sick person, (whom God assoil from all his offences.) and grant that nothing of thy grace may perish to him by the unworthinesse of the Minister ; but let thy Spirit speak by me, and give me prudence and charity, wisdom and diligence, good observation and apt discourses, a certain judgment, and mercifull dispensation, that the soul of thy servant may passe from this state of imperfection, to the perfections of the state of glory, through thy mercies, O Eternal Jesus. Amen.

*The Psalm.*

**O**ut of the depths have I cried unto thee O Lord: Lord hear my voice : let thine ears be attentive to the voice of my supplications. *Psalm. 103.*

If thou Lord shouldst mark iniquities : O Lord who should stand ? but there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope : my soul waiteth for the Lord, more than they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plentiful



teous Redemption: and he shall redeem his servants from all their iniquities.

*Psal. 49.* Wherefore should I fear in the days of evil, when the wickednesse of my heels shall compassse me about? \*No man can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious and it ceaseth for ever) that he should still live for ever, and not see corruption.

But wise men die, likewise the fool and the brutish person perish and leave their wealth to others: but God will redeem my soul from the power of the grave, for he shall receive me.

As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likenesse.

Thou shalt shew me the path of life, in thy presence is the fulnesse of joy, at thy right hand there are pleasures for evermore.

Glory be to the Father, &c. As it was in the beginning, &c.

*Let us pray.*

**A** Almighty God, Father of mercies, the God of peace and comfort, of rest and pardon, we thy servants though unworthy to pray to thee, yet in duty to thee, and charity to our brother, humbly beg mercy of thee for him to descend upon his body and his soul; One sinner, O Lord, for another, the miserable for the afflicted, the poor for him that is in need: but thou givest thy graces and thy favours by the measures of thy own mercies, and in proportion to our necessities; we humbly come to thee in the name of Jesus, for the merit of our Saviour, and the mercies of our God,

God, praying thee to pardon the sins of this thy servant, and to put them all upon the accounts of the Crosse, and to bury them in the grave of Jesus, that they may never rise up in judgment against thy servant, nor bring him to shame and confusion of face in the day of finall inquiry and sentence. Amen.

I I.

**G**IVE thy servant patience in his sorrows, comfort in this his sicknesse, and restore him to health if it seem good to thee, in order to thy great ends, and his greatest interest. And however thou shalt determine concerning him in this affair, yet make his repentance perfect, and his passage safe, & his faith strong, and his hope modest and confident, that when thou shalt call his soul from the prison of the body, it may enter into the securities and rest of the sons of God, in the bosome of blessednesse, and the custodies of Jesus. Amen.

I I I.

**T**HOU, O Lord, knowest all the necessities, and all the infirmities of thy servant, fortifie his spirit with spiritual joyes and perfect resignation, and take from him all degrees of inordinate or insecure affections to this world, and enlarge his heart with desires of being with thee, and of freedom from sins, and frustration of God.

I V.

**L**ORD, let not his pain or passion discompose the order and decency of his thoughts and duty; and lay no more upon thy servant then thou wilt make him able to bear, and together with the temptation do thou provide a way to escape, even by the mercies of a longer

longer and a more holy life, or by the mercies of a blessed death, even as it pleaseth thee, O Lord, so let it be.

V.

**L**et the tenderneſſe of his conſcience, and the Spirit of God call to mind his ſins, that they may be confeſſed, and repented of: be- cauſe thou haſt promiſed, that if we confeſſe our ſins, we ſhall have mercy: Let thy mighty grace draw out from his ſoul every root of bitterneſſe, leſt the remains of the old man be accuſed with the reſerves of thy wrath; but in the union of the holy Jeſus, and in the charities of God and of the world, and the communion of all the Saints, let this ſoul be preſented to thee blameleſs and entirely pardon- ed, and thorowly waſhed through Jeſus Chriſt our Lord.

*Here alſo may be inſerted the Prayers ſet down after the holy Communion is adminiſtered.*

The Prayer of S. *Euftradius* the Martyr to be uſed by the ſick or dying man, or by the Priests or aſſiſtants in his behalf, which he ſaid when he was going to Martyrdome.

**I** Wil praife thee, O Lord, that thou haſt conſidered my low eſtate, and haſt not ſhut me up in the hands of mine enemies, nor made my foes to rejoyce over me: and now let thy right hand protect me, and let thy mercy come up- on me, for my ſoul is in trouble and anguiſh becauſe of its departure from the body. O let not the aſſemblies of its wicked and cruel ene- mies meet it in the paſſing forth, nor hinder me,  
by

by reason of the sins of my passed life. O Lord be favourable unto me, that my soul may not behold the hellish countenance of the spirits of darknesse, but let thy bright and joyfull Angels entertain it. Give glory to thy holy Name and to thy Majesty; place me by thy merciful arm before thy seat of judgment, and let not the hand of the Prince of this world, snatch me from thy presence, or bear me into hell. Mercy sweet Jesu. Amen.

*A Prayer taken out of the Euchologion of the Greek Church, to be said by or in behalf of people in their danger, or near their death.*

*Βεσπο Κοινωνίας τῆς ἀμαρτίας, &c.*

I.

**B**Emired with sins and naked of good deeds, I that am the meat of worms cry vehemently in spirit; Cast not me wretch away from thy face; place me not on the left hand who with thy hands didst fashion me, but give rest unto my soul, for thy great mercies sake, O Lord.

II.

**S**upplicate with tears unto Christ, who is to judge my poor soul, that he would deliver me from the fire that is unquenchable. I pray you all my friends and acquaintance make mention of me in your prayers, that in the day of Judgement I may find mercy at that dreadful Tribunal.

III.

*Then may the standers by pray.*

**W**hen in unspeakable glory thou dost come dreadfully to judge the whole world,

world, vouchsafe O gracious Redeemer that this thy faithful servant may in the clouds meet thee chearfully. They who have been dead from the beginning, with terrible and fearful trembling stand at thy Tribunal waiting thy just sentence, O blessed Saviour Jesus, none shall there avoid thy formidable and most righteous judgement. All Kings and Princes with servants stand together and hear the dreadful voice of the Judge condemning the people, which have sinned into hell, from which sad sentence, O Christ, deliver thy servant, Amen.

Then let the sick man be called upon to rehearse the Articles of his faith: or if he be so weak he cannot, let him (if he have not before done it) be called to say *Amen*, when they are recited, or to give some testimony of his faith and confident assent to them.

After which it is proper (if the person be in capacity) that the Minister examine him, and invite him to confession: and all the parts of repentance, according to the foregoing rules: after which, he may pray this prayer of absolution.

**O** UR Lord Jesus Christ who hath given Commission to his Church in his Name, to pronounce pardon to all that are truly penitent, he of his mercy pardon & forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of his holy Name to thy lives end, and bring thee to his everlasting Kingdome,

to live with him for ever and ever. Amen.

Then let the sick man renounce all heresies, and whatsoever is against the truth of God, or the peace of the Church, and pray for pardon for all his ignorances and errors, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the sick man in the dayes of his sicknesse be employed with the former offices and exercises before described; and when the time draws near of his dissolution, the Minister may assist by the following order of recommendation of the soul.

I.

**O** Holy and most gracious Saviour Jesus, we humbly recommend the soul of thy servant into thy hands, thy most mercifull hands; let thy blessed Angels stand in ministry about thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darknesse. Amen.

II.

**L**ord receive the soul of this thy servant; Enter not into judgement with thy servant; spare him whom thou hast redeemed with thy most precious blood, deliver him from all evill, for whose sake thou didst suffer all evill and mischief; from the crafts and assaults of the devill, from the fear of death  
and

and from everlasting death, Good Lord deliver him. Amen.

## III.

**I**Mpute not unto him the follies of his youth nor any of the errours and miscarriages of his life, but strengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be disordered: Let none of his enemies imprint upon him any afflictive or evil phantasm; let him die in peace, and rest in hope, and rise in glory. Amen.

## IV.

**L**ord, we know and believe assuredly, that whatsoever is under thy custody, cannot be taken out of thy hands, nor by all the violences of hell robbed of thy protection: preserve the work of thy hands, rescue him from all evill: take into the participation of thy glories, him to whom thou hast given the seal of adoption, the earnest of the inheritance of the Saints. Amen.

## V.

**L**et his portion be with *Abraham*, *Isaac*, and *Jacob*, and *Job* and *David*, with the Prophets and Apostles, with Martyrs and all thy holy Saints, in the arms of Christ, in the bosome of felicity, in the Kingdome of God to eternal ages. Amen.

These following prayers are fit also to be added to the foregoing offices in case there be never a Communion or intercourse, but prayer.

*Let us pray.*

**O** Almighty and eternall God, there is no number of thy dayes or of thy mercies, thou



thou hast sent us into this world to serve thee and to live according to thy lawes ; but we by our sins have provoked thee to wrath, and we have planted thorns and sorrows round about our dwellings, and our life is but a span long, and yet very tedious because of the calamities that inclose us in on every side, the dayes of our pilgrimage are few and evil : we have frail and sickly bodies, violent and distempered passions, long designs and but a short stay, weak understandings, and strong enemies, abused fancies, perverse wills : O Dear God, look upon us in mercy and pity ; let not our weaknesses make us to sin against thee, nor our fear cause us to betray our duty, nor our former follies provoke thy eternall anger, nor the calamities of this world vex us into tediousnesse of spirit and impatience, but let thy holy Spirit lead us through this valley of misery with safety and peace, with holiness and religion, with spiritual comfort and joy in the holy Ghost, that when we have served thee in our generations, we may be gathered unto our Fathers, having the testimony of a holy conscience, in the communion of the Catholick Church, in the confidence of a certain faith, and the comforts of a reasonable, religious and holy hope, and perfect charity with thee our God, and all the world ; that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature may be able to separate us from the love of God which is in Christ Jesus our Lord. Amen.

## II.

**O** Holy and most gracious Saviour Jesus, in whose hands the souls of all faithfull people are laid up till the day of recompence, have mercy upon the body and soul of this thy servant, and upon all the elect people who love the Lord Jesus, and long for his coming. Lord refresh the imperfection of their condition with the aids of the Spirit of grace and comfort, and with the visitation and guard of Angels, and supply to them all their necessities known only unto thee; let them dwell in peace and feel thy mercies, pitying their infirmities, and the follies of their flesh, and speedily satisfying the desires of their spirits, and when thou shalt bring us all forth in the day of judgment, O then shew thy self to be our Saviour Jesus, our Advocate, and our Judge. Lord then remember that thou hast for so many ages prayed for the pardon of those sins which thou art then to sentence. Let not the accusations of our consciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath presse those souls which thou lovest, which thou didst redeem, which thou dost pray for, but enable us all by the supporting hand of thy mercy to stand upright in judgement. O Lord have mercy upon us, have mercy upon us, O Lord let thy mercy lighten upon us as our trust is in thee. O Lord in thee have we trusted, let us never be confounded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, supported with thy graciousnesse; absolved by thy sentence, saved by thy mercy, that we may sing to the glory of thy Name eternal Alleluiahs. Amen. Amen. Amen.

*Then*

*Then may be added in the behalf of all that are present these ejaculations.*

O spare us a little that we may recover our strength, before we goe hence and be no more seen. Amen.

Cast us not away in the time of age, O forsake us not when strength faileth. Amen.

Grant that we may never sleep in sin or death eternal, but that we may have our part of the first resurrection, and that the second death may not prevail over us. Amen.

Grant that our souls may be bound up in the bundle of life, and in the day when thou bindest up thy Jewels, remember thy servants for good and not for evill, that our souls may be numbred amongst the righteous. Amen.

Grant unto all sick and dying Christians, mercy and aids from heaven; and receive the souls returning unto thee, whom thou hast redeemed with thy most precious bloud. Amen.

Grant unto thy servants to have faith in the Lord Jesus, a daily meditation of death, a contempt of the world, a longing desire after heaven, patience in our sorrows, comfort in our sicknesses, joy in God, a holy life and a blessed death, that our souls may rest in hope and my body may rise in glory, and both may be beatified in the communion of Saints, in the kingdom of God, and the glories of the Lord Jesus. Amen.

*The Blessing.*

Now the God of peace that brought again from the dead our Lord Jesus that great shep-

*Heb.* 13. herd of the sheep through the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is pleasing in his sight, to whom be glory for ever and ever. Amen.

*The Doxology.*

*1 Tim.* 6. To the blessed and onely Potentate, the  
15, 16. King of Kings; and the Lord of Lords, who on-  
ly hath immortality, dwelling in the light  
which no man can approach, whom no man  
hath seen nor can see, be honour and power  
everlasting. Amen.

*After the sick man is departed, the Minister  
if he be present, or the Major-domo, or any  
other fit person may use the following pray-  
ers in behalf of themselves.*

I.

**A**lmighty God, with whom do live the  
spirits of them that depart hence in the  
Lord, we adore thy Majesty, and submit to  
thy providence, and revere thy justice, and  
magnifie thy mercies, thy infinite mercies, that  
it hath pleased thee to deliver this our bro-  
ther out of the miseries of this sinful world.  
Thy counsels are secret, and thy wisdom is  
infinite; with the same hand thou hast crown-  
ed him and smitten us: thou hast taken him  
into regions of felicity, and placed him among  
Saints and Angels, and left us to mourn for  
our sins, and thy displeasure, which thou hast  
signified to us, by removing him from us to a  
better, a far better place: Lord turn thy an-  
ger into mercy, thy chastisements into ver-  
rues,

tues, thy rod into comforts, and do thou give to all his nearest relatives comforts from heaven, and a restitution of blessings equall to those which thou hast taken from them. And we humbly beseech thee of thy gracious goodnesse shortly to satisfie the longing desires of those holy souls who pray, and wait and long for thy second coming. Accomplish thou the number of thine elect, and fill up the Mansions in heaven which are prepared for all them that love the coming of the Lord Jesus; that we with this our Brother, and all other departed this life in the obedience and faith of the Lord Jesus, may have our perfect consummation and blisse in thy eternal glory, which never shall have ending. Grant this for Jesus Christ his sake our Lord and Saviour. Amen.

## II.

**O** Merciful God, Father of our Lord Jesus, who is the first fruits of the resurrection, and by entering into glory hath opened the Kingdom of heaven to all believers; we humbly beseech thee to raise us up from the death of sin to the life of righteousness, that being partakers of the death of Christ, and followers of his holy life, we may be partakers of his Spirit and of his promises; that when we shall depart this life, we may rest in his arms, and lie in his bosome, as our hope is this our brother doth. O suffer us not for any temptation of the world, or any shares of the Devil, or any pains of death to fall from thee. Lord, let thy holy Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holiness, and

to keep the faith with constancy unto the end, that at the day of judgment we may stand at the right hand of the throne of God, and hear the blessed sentence of [ Come ye blessed Children of my Father, receive the kingdom prepared for you from the beginning of the world ] O blessed Jesus, thou art our Judge and thou art our Advocate; even because thou art good and gracious never suffer us to fall into the intolerable pains of hell, never to lye down in sin; and never to have our portion in the everlasting burning. Mercy sweet Jesu: Mercy. Amen.

*A Prayer to be said in the case of a sudden surprize by death, as by a mortall wound, or evill accidents in child-birth, when the forms and solemnities of preparation cannot be used.*

**O** Most gracious Father, Lord of heaven and earth, Judge of the living, and the dead, behold thy servants running to thee for pity and mercy in behalf of our selves, and this thy servant whom thou hast smitten with thy hasty rod, and a swift Angel; if it be thy will, preserve his life, that there may be place for his repentance and restitution; O spare him a little, that he may recover his strength, before he go hence and be no more seen: but if thou hast otherwise decreed, let the miracles of thy compassion, and thy wonderful mercy supply to him the want of the usual measures of time, and the periods of repentance and the trimming of his lamp: and let the greatnesse of the calamity be accepted by

by thee as an instrument to procure pardon for those defects and degrees of unreadinesse which may have caused this accident upon thy servant. Lord stir up in him a great and effectual contrition, that the greatnesse of the sorrow and hatred against sin, and the zeal of his love to thee may in a short time do the work of many days; & thou who regardest the heart and the measures of the minde more than the delay and the measures of time, let it be thy pleasure to rescue the soul of thy servant from all the evils he hath deserved, and all the evils that he fears, that in the glorifications of eternity and the songs which to eternall ages thy Saints and holy Angels shall sing to the honor of thy mighty Name, and invaluable mercies, it may be reckoned among thy glories, that thou hast redeemed this soul from the dangers of an eternall death, and made him partaker of the gift of God, *eternall life*, through Jesus Christ our Lord. Amen.

If there be time, the prayers in the foregoing offices may be added according as they can be fitted to the present circumstances.

# SECT. VII.

*A Peroration concerning the contingencies, and treatings of our departed friends after death, in order to their buriall, &c.*

**W**HEN we have received the last breath of our friend and closed his eyes, and compo-

*Tade ἀποπνεύσαντος τοῦ  
υἱοῦ τοῦ Κρίνου ὁ δὲ νεκρός.*

*Ilia. 4.*



sed his body for the grave, then seasonable is  
*Ecclef. 38.* the counsel of the son of Syrach: *Weep bitterly*  
 17. *ly and make great moan, and use lamentation as*  
*he is worthy, and that a day or two, lest thou be*  
*evil spoken of; and then comfort thy self for thy*  
*beaviness. But take no grief to heart; for there*  
*is no turning again, thou shalt not do him good,*  
*but hurt thy self.* Solemn and appointed  
 mournings are good expressions of our dear-  
 nesse to the departed soul, and of his worth,  
 and our value of him; and it hath its praise

\* *Ἦν γὰρ τοῦ Σωκράτους δακρυ-  
 χίμαι; dixit Socrates de ex-  
 gastulatio lugentis.*

*Nemo me lachrymis deco-  
 ret nec funera fletu.*

*Haxit; cur? voluito vivu' per  
 ora virum.*

*Ennius.*

*Πέριος μίτοι πάντας ὅτι τὸ  
 μῆμα παρακαλεῖς Συνοδὴν  
 σμίνης ἑμῆς, ὅτι ἐν τῷ ἀν-  
 θρώπῳ ἡδονήσονται αἱ μηδὲν ἄν  
 ἔτι κακὸν παθῇν μήτε ἢ με-  
 τὰ τῷ θανάτῳ γένομαι μήτε ἢ  
 ἀποθῇ ἔτι. Cynus apud Xenoph.*

in nature and in manners \* and  
 publick customs; but the praise  
 of it is not in the Gospel, that is,  
 it hath no direct and proper uses  
 in Religion. For if the dead did  
 die in the Lord, then there is joy  
 to him, and it is an ill expression  
 of our affection and our charity  
 to weep uncomfortably at a  
 change that hath carried my  
 friend to the state of a huge fel-  
 city. But if the man did perish in  
 his folly and his sins, there is in-  
 deed cause to mourn, but no hopes  
 of being comforted; for he shall  
 never return to light, or to hopes  
 of restitution; therefore beware

lest thou also come into the same place of tor-  
 ment; and let thy grief sit down and rest upon  
 thy own turf, and weep till a flower spring  
 from thy eyes to heal the wounds of thy spirit;  
 turn thy sorrow into caution, thy grief for him  
 that is dead, to thy care for thy self who art  
 alive, lest thou die and fall like one of the fools  
 whose life is worse than death, and their death

is the consummation of all felicities. \* The Church in her funeralls of the dead used to sing Psalms, and to give thanks for the redemption and delivery of the soul from the evils & dangers of mortality. And therefore we have no reason to be angry when God hears our prayers, who call upon him to hasten his coming, and to fill up his numbers, and to do that which we pretend to give him thanks for. And *S. Chrysostome* asks to what purpose is it that thou singest, Return unto thy rest, O my soul, &c. if thou dost not believe thy friend to be in rest? and if thou dost, why dost thou weep impertinently and unreasonably? Nothing but our own loss can justly be deplored; and him that is passionate for the losse of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those, who too earnestly mourn for their dead; when in the last resolution of the inquiry, it is their own evil or present or feared inconveniences they deplore; the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honour of the deceased friends; for that man is esteemed to die miserable, for who no friend or relative sheds a tear, or payes a solemn sigh. I desire to die a dry death, but am not very desirous to have a dry funeral: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a

S. Chrysoft. J.  
ben. 4. Habs.

Πάτροκλον  
κλείσμεν, ὁ γὰρ  
γίρας ὅτι δια-  
νότων. Π. ψ.

Mors opti-  
ma est perire  
dum la-  
chrymant e  
sui.

Hippol Sen, 1.

...

Μηδ' ἐμοὶ ἀλαυτος θάνατος· μάλα γάρ

ἀλλὰ οἴλυσσι.

Καλλείψομαι θανάτῳ ἄλγιστα, καὶ

507-2705

fair rehearsal, that I may not go forth of my doors as my servants carry the entralls of beasts.

Exspectavimus lacrymas ad ostentationem doloris paratas ut ergo ambitiosus detonuiterit superbum pallio caput & manibus inter se usque ad articulorum strepitum contritis, &c.

Petron.

ὁ δὲ δὲ ἀνὰ τὴν ἐκείνην ἰδὼν  
πετασθεῖς καὶ  
Νυμφὸς δὲ τῶν δὲ τῶν ἀνδ-  
ρῶν τοῦτος.  
Ἐπειδὴ παρὰ τὴν αἰσιν, ἀδὲν  
στραχίζαν.

But that which is to be faulted in this particular is, when the grief is immoderate, and unreasonable; and *Paula Romana* deserved to have felt the weight of Saint *Hieromes* severe reproof, when at the death of every of her children, she almost wept her self into her grave. But it is worse yet when people by an ambitious and a pompous sorrow, and by ceremonies invented for the ostentation of their grief fill heaven and earth with exclamations,

and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a pallsie, or scorched with fevers, or *dried up like a potsherd* with immoderate heats, and rowling upon his uneasie bed without sleep which cannot be invited with musick, or pleasant murmurs, or a decent stilnesse: nothing but the servants of cold death, *poppy and wearinesse*, can tempt the eyes to let their curtains down: and then they sleep onely to taste of death, and make an essay of the shades below: and yet we weep not here: the period and opportunity for tears we choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother, and let his

head

Non Sic  
iz. dapes  
dulcem elab-  
brabunt  
saporem;  
non avium  
citharæque  
cantus so-  
mnum redu-  
cent.

head down to be raised up to heaven : this grief is ill placed and undecent. But many times it is worse : and it hath been observed that those greater and stormy passions do so spend the whole stock of grief, that they presently admit a comfort and contrary affection, while a sorrow that is even and temperate goes on to its period with expectation and the distances of a just time. The *Ephesian Woman* that the souldier told of in *Petronius*, was the talk of all the town, and the rarest example of a dear affection to her husband; she descended with the corps into the vault, and there being attended by her maiden resolved to weep to death, or die with famine, or a distempered sorrow : from which resolution nor his, nor her friends, nor the reverence of the principal Citizens, who used the intreaties of their charity and their power, could perswade her. But a souldier that watched seven dead bodies hanging upon trees just over against this monument, crept in and a while stared upon the silent and comely disorder of the sorrow and having let the wonder a while breath out at each other eyes, at last he fetched his supper and a bottle of wine with purpose to eat and drinke, and still to feed himself with that sad prettinesse : His pity and first draught of wine made him bold and curious to try if the maid would drink, who having many hours since felt her resolution faint as her wearied body, took his kindnesse, and the light returned into her eyes, and danced like boyes in a festival : and fearing lest the pertinaciounesse of her Mistresse sorrows

sorrows should cause her evil to revert, or her shame to approach, assayed whether she would endure to hear an argument to perswade her to drink and live. The violent passion had layd all her spirits in wildnesse and dissolution, and the maid found them willing to be gathered into order at the arrest of any new object being weary of the first; of which like leeches they had sucked their fill, till they fell down and burst. The weeping woman took her cordial and was not angry with her maid, and heard the Souldier talk, and he was so pleased with the change, that he who first lov'd the silence of the sorrow was more in love with the musick of her returning voice, especially which himself had strung & put in tune: & the man began to talk amorously, and the womans weak head and heart was soon possessed with a little wine, and grew gay, and talked, and fell in love, and that very night in the morning of her passion, in the grave of her husband, in the pomps of mourning, and in her funeral garments, married her new & stranger guest. For so the wild Forragers of *Lybia*, being spent with heat, and dissolved by the too fond kisses of the Sun, do melt with their common fires, and die with faintnesse, and descend with motions slow and unable to the little brooks that descend from heaven in the wildernesse; and when they drink they return into the vigor of a new life, and contract strange marriages; and the Lionesse is courted by a Panther, and she listens to his love; and conceives a monster that all men call unnatural, and the daughter of an equivocal passion and, of a sudden refreshment: and so also was it in the Cave at

*Ephesus* :

*Ephesus* : For by this time the souldier began to think it was fit he should return to his watch, and observe the dead bodies he had in charge ; but when he ascended from his mourning bridall chamber, he found that one of the bodies was stoln by the friends of the dead, & that he was fal en into an evil condition because by the laws of *Ephesus* his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her presence resolves to die to prevent his death, and *in secret to prevent his shame* : but now the womans love ~~was~~ *is* raging like her former sadnesse, & grew witty, and the comforted her souldier, & perswaded him to live, lest by losing him who had brought her from death and a more grievous sorrow, she should return to her old solemnities of dying, and lose her honour for a dream, or the reputation of her constancy without the change and satisfaction of aninjoyed love. The man would fain have lived if it had been possible, and she found out this way for him, that he should take the body of her first husband, whose funerall she had so strangely mourned, and put it upon the gallows in the place of the stoln thief ; he did so and escaped the present danger, to possesse a love which might change as violently as her grief had done : But so have I seen a croud of disordered people rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of the first fluctuation, & watry progress, and by & by it returned to the contrary with the same earnestnesse, onely because it was violent and ungoverned : a raging passion

is this croud, which when it is not under discipline and the conduct of reason, and the proportions of temperate humanity, runs passionately the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by chance, in all its pursuits having no rule, but to do all it can, and spend it self in haste and expire with some shame and much undecency.

When thou hast wept a while compose the body to burial: which that it be done gravely, decently and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: so that it is against *common honesty, and publick fame and reputation* not to do this office.

It is good that the body be kept veiled and secret, and not exposed to curious eyes, or the dishonours wrought by the changes of death discerned and stared upon by impertinent persons. When *Cyrus* was dying he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge, that when he had put his veil over his face no man should uncover it; and *Epiphanius* his body was rescued from inquisitive eyes by a miracle; Let it be interred after the manner of the country and the laws of the place, and the dignity of the person,

For so *Jacob* was buried with great solemnity, and *Josephs* bones were carried into Canaan after they had been embalmed and kept four hundred years?

&c. devout men carried *S. Stephen*



to his burial making great lamentation over him. And *Ælian* tells that those who were the most excellent persons were buried in purple b: and men of an ordi-  
b Lib 6. variz histor. cap. 6. Τῶν τελευτῶν ἀριστοτάτων ἐν τῷ τάφῳ οὐκ ἐκοσμήθησαν.  
 nary courage, and fortune, had their grave onely trimmed with

branches of Olive, and mourning flowers.

But when *Marc. Anthony* gave the body of

*Brutus* to his freed man to be buried honestly,

he gave also his own mantle to be thrown in-

to his funeral pile: and the magnificence of

the old funeral we may see largely described

by *Virgil* in the obsequies of *Misenus*, and by

*Homer* in the funeral of *Patroclus*. It was no-

ted for piety in the men of *Jabesh Gilead* that

they shewed kindness to their Lord *Saul* and

buried him; and they did it honourably. And

our blessed Saviour who was temperate in his

expeuce, and grave in all the parts of his life

and death, as age and sobriety it self; yet was

pleased to admit the cost of *Maries* oynt-

ment upon his head and feet because she did

it against his buriall; and though she little

thought it had been so nigh, yet because he

accepted it for that end, he knew he had

made her apologic sufficient:

by which he remarked it to be

a great act of piety, and ho-

nourable to interre our friends

and relatives according to the

proportions of their condition,

and so to give a testimony of

our hope of their resurrection.

So far is piety: beyond it may

be the ostentation and bragging of a grief,

ora design to serve worse ends; such was

that:

*Nam quid sibi saxa cavata?  
 Quid pulchra volunt me-  
 numenta*

*Res quid nisi creditur i lis,  
 Non mortua sed data som-  
 no.*

*Prud. hym. in exequi  
 defuncti.*

that of *Herod* when he made too studied and elaborate a funerall for *Aristobulus* whom he had murdered; and of *Regulus* for his boy, at whose pile he killed dogs, nightingales, parrots, and little horses; and such also was the expence of some of the Romans, who hating their left wealth, gave order by their Testament to have huge portions of it thrown into their fires, bathing their locks which

— Cupit omnia ferre  
Prodigus, & totos melior  
succendere census,  
Desertas exilis opes.

*Statius lib. 6. Silvar.*

were presently to passe through the fire with Arabian and Egyptian liquors, and balsam of *Judea*. In this as in every thing else, as our piety must not passe into superstition or vain expence, so neither must the excesse be turned into parcimony and cha-

stified by negligence and impieties to the memory of their dead.

Totus hic  
locus con-  
temnendus  
est in nobis,  
non negli-  
gendus in  
nostris.

*Cicero.*

Id cinerem  
aut manes  
credis op-  
tare sepul-  
tos?

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for within themselves. But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot, or a wooden bier, whether they rest in the air, or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay: when *Criton* ask'd *Socrates* how he would be buried, he told him; I think I shall escape from you, and that you cannot catch me. But so much of me as you can apprehend use it as you see cause for, and bury it; but

\*Οπως αὖ τοι εἶλον ἦ, καὶ μὴ  
δύσα ἢ γῆ νέμμεν εἶναι.

however do it according to the laws. There is nothing in this but opinion and the decency of

fama

fame to be served. Where it is esteemed an honour and the manner of blessed people to descend into the graves of their Fathers, there also it is reckoned as a curse to be buried in a strange land, or that the birds of the air devour them. Some Nations used to eat the bodies of their friends, and esteemed that the most honoured sepulture; but they were barbarous: the *Magi* never buried any but such as were torn of beasts: the Persians besmeared their dead with wax, and the Egyptians with gums, and with great art did condite the bodies, and laid them in charnel houses: But *Cyrus* the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth from whence all living creatures receive birth and nourishment, and whither they must return. Among Christians the honour which is valued in the behalf of the dead is, that they be buried in holy ground, that is, in appointed cemeteries, in places of Religion, there where the field of God is sown with the seeds of the resurrection, \* that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever. *Quicquid fecerit, omnia hæc eadem ventura sunt.* That we are

Fugientibus i Trojanis minatus est Hector

Αὐτῷ οἱ θάνατον πολιορκίῃ, ἔδωκε τὸν γὰρ γὰρ οἱ τελευτᾶν τε πύρρῳ λείψανον δανόντα, Ἀλλὰ κύνες ἐρυσσι πρὸ ἄστρος ἡμιέροιο. Il. ο.

Τι γὰρ τέτα μακαριώτερον τῷ γὰρ μυχθῆναι, ἢ πάντα μὲν τὰ καλὰ πάντα τ' ἀγαθὰ εἶναι τὴν τριπλῇ. Xenop. περὶ παιδ.

Sit tibi terra levis mollique tegaris arena,  
Ne tua non possint eruere ossa canes, Mart.  
Nam quod requiescere corpus vacuum sine mente videmus.

Spacium breve restat ut alti repetat collegia sensus,  
Hinc maxima cura sepulchris impenditur—

Pruden. hymn in. exeq. defunct.

are sure of ; our bodies shall all be restored to our souls hereafter, and in the interval they shall all be turned into dust, by what way so ever you or your chance shal dresse them. *Licinus* the freed man slept in a Marble Tomb,

Marmoreo *Licinus* tumulo  
jacet, at *Cato* parvo,  
*Pompeius* nullo, credimus  
esse Deos?

*Varro Atacinus.*

\* *Fama orbem replet, mor-  
tem fors occulit, at tu  
Define scrutari quod tegit  
ossa solum.  
Si mihi dent animo non im-  
par fata sepulchrum,  
Angusta est tumulo terra  
Britanna meo.*

but *Cato* in a little one, *Pompey* in none, and yet they had the best fate among the Romans, and a memory of the biggest honour. And it may happen that to want a Monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world, and the dishonours of death, & the equality of the dead; and \* *James* the fourth K. of the

Scots obtained an Epitaph for wanting of a Tomb; and K. *Stephen* is remembered with a sad story, because four hundred years after his death, his bones were thrown into a river, that evil men might sell the leaden coffin. It is all one in the final event of things. *Ninus* the Assyrian had a Monument erected whose heighth was 9. furlongs, & the breadth 10. (saith *Diodorus*) but *John the Baptist* had more honour when he was humbly laid in the earth between the bodies of *Abdias* and *Elizens*, And S. *Ignatius* who was buried in the bodies of Lions, and S. *Polycarpe* who was burned to ashes, shall have their bones, and their flesh again, with greater comfort than those violent persons, who slept among Kings, having usurped their thrones when they were alive, their sepulchres when they were dead.

Cernit ibi mæstos & mor-  
tis honore carentes,  
*Lucaspim* & *Lycia* ducto-  
rem classis *Orontem*.

*Æneid*, 6.

Con-

Concerning doing honour to the dead, the consideration is not long. Anciently the friends of the dead used to make their funerall Orations, and what they spake of greater commendation was pardoned upon the account of friendship; but when Christianity seized upon the possession of the world, this charge was devolved upon Priests and Bishops, and they first kept the customes of the world, and adorned it with the piety of truth and of Religion; but they also so ordered it that it should not be cheap: for they made funerall Sermons onely at the death of Princes, or of such holy persons, *who shall judge the Angels*; the custom descended, and in the channels mingled with the veins of earth through which it passed; and now adayes men that die are commended at a price; and the measure of their Legacy is the degree of their vertue: but *these things ought not so to be*: The reward of the greatest vertue ought not to be prostitute to the doles of common persons, but preserved like Laurell and Corones, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publickly nor reproached in private: for it is an office and charge of humanity to speak no evil of the dead, (which I suppose is meant concerning things not publick and evident) but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushrooms, and make Orations crammed with the narrative of little observances and acts of *civil*, and *necessary*, and *eternal religion*.

But

*Lustravitque viros dixitque novissima verba.*

*Æneid.*

Καὶ ἐπεὶ ποῦ πάλιν ἐκταταὶ αἱ  
 δαὶ δαίμονες,  
 Πάντα γὰρ ἴδον τοὶ τέλει τὰ  
 παρὰ θεῶν ὄντα. II. 4.

But that which is most considerable is that we should do something for the dead, something that is reall and of proper advantage. That we perform their

will, the lawes oblige us, and will see to it; but that we do all those parts of personall duty which our dead left unperformed, and to which the lawes do not oblige us, is an act of great charity, and perfect kindnesse: and it may redound to the advantage of our friends also, that their debts be payed even beyond the Inventory of their movables.

Besides this let us right their causes, and assert their honour: When *Marcus Regulus* had injured the memory of *Herennius Sencio*, *Metius Carus* asked him, *What he had to do with his dead?* and became his advocate after death, of whose cause he was Patron when he was alive: And *David* added this also, that he did kindness to *Mephibosheth* for *Jonathans* sake, and *Solomon* pleaded his Fathers cause by the sword against *Joab* and *Shemei*. And certainly it is the

Χρὴν δὲ τῶν προγόνων παῖδας  
 εἶναι τινα ἀποτόναι καὶ μὴ παρὰ  
 μολύβδου, μὲν δὲ τὴν ἀρετὴν καὶ τὴν  
 δόξαν. Iſoc. Plataica.

noblest thing in the world to do an act of kindnesse to him whom we shall never see; but yet hath deserved it of us, and to whom

— Misenum in littore  
 Teucri Flebant & cineri  
 ingrato suprema fere-  
 bant.

we would do it if he were present; and unlesse we do so, our charity is mercenary, and our

*Aeneid.* friendships are direct merchandize, and our gifts are brokage:

but what we do to the dead, or to the living for their sakes, is gratitude and vertue for vertues sake, and the noblest portion of humanity.

And

And yet I remember that the most excellent Prince *Cyrus* in his last exhortation to his sons upon his death-bed, charms them into peace and union of hearts and designs, by telling that his soul would be still alive, and therefore fit to be revered and accounted as awfull and venerable as when he was alive; and what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes though in other manner, than they did here below. And therefore those wise persons who in their funerall orations made their doubt, with an [εἰ τις αἰσθάνεται τοῖς τελευτήσασιν καὶ ὅτι ἐνθάδε γιγνόμενον, If the dead have any perception of what is done below] which are the words of *Isocrates*, in the funerall *encomium* of *Evagoras*, did it upon the uncertain opinion of the souls immortality; but made no question if they were living they did also understand what could concern them. The same words *Nazianzen* uses at the exequies of his sister *Gorgonia*, and in the former invective against *Julian*; but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of judgement: If it was uncertain then, it is certain, since that time we have had no new revelation concerning it; but it is ten to one, but when we die we shall find the state of affairs wholly differing from all our opinions here, & that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to perswade, and therefore *in the general*,  
if



if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under-communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively: since our virtues use not

to live upon abstractions, and

ἦλθε δ' ἐπὶ ψυχῇ ἀνατροχῶς  
δελοῖο

— καὶ μὲν ὁρῶν μῦθον ἔει-  
πεν

Εὐδαι, αὐτὰρ ἔμῳ ληλα-  
σμένῳ

Ὅν μὲν μιν ζῶσιν αἰσθάνε-  
ται θάνατον. Π. ψ.

Metaphysicall perfections, or inducements; but *then* thrive when they have materiall arguments: such which are not too far from sense. However it be it is certain they are not dead, & though we

no more see the souls of our dead friends, then we did when they were alive, yet we have reason to believe them to know more things and better: And if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body,

that it is one of the wayes of Oracle and Prophecy, by which the soul best declares her immortality, and the noblenesse of her actions, and powers, if she could get free from the body (as in the state of separation)

or a clear dominion over it, (as in the resurrection) To which also this consideration may be added, that men a long time live the life of sense, before they use their *reason*: and till they have furnished their head with experiments and notices of many things, they cannot at all discourse of any thing; but when they come to use their reason, all their

Τίς ἐστι καὶ εἰν  
αἰδωδομοῖσι  
ψυχὴ καὶ εἰδω-  
λον αὐτὰρ ὅρι-  
νες ἔν ἐν  
ὠδμήσαν.

Iliad. ψ.

their knowledge is nothing but *remembrance*: and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things: all which are nothing but operations of understanding upon the stock of former notices, of something we knew before: *nothing but remembrances*: all the heads of Topicks which are the stock of all arguments, and sciences in the world are a certain demonstration of this: and he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation, if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and persons of their conversation and relation, excepting only such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing *Socrates* I think upon *Plato*, and by seeing a picture I remember a Man, & by beholding two friends I remember my own, and my friends need, (and he is wisest that drawes most lines from the same Centre, and most discourses from the same Notices) it cannot but be very probable to believe, since the separate souls understand better, if they understand at all, that from the notices they carried from hence, and what they find there equall or unequall to those Notices, they can better discover the things of their friends than we can here by our conjectures,

jections, and craftiest imaginations : and yet many men here can guesse shrewdly at the thoughts & designs of such men with whom they discourse , or of whom they have heard, or whose characters they prudently have perceived, I have no other end in this discourse, but that we may be engaged to do our duty to our Dead : lest peradventure they should perceive our neglect , and be witnesses of our transient affections, and forgetfulness. Dead persons have religion passed upon them, and a solemn reverence: and if we think a Ghost beholds us, it may be we may have upon us the impressions likely to be made by *love*, and *fear*, and *religion*. However we are sure that God sees us , and the world sees us : and if it be matter of duty towards our Dead , *God will exact it* : if it be matter of kindness , *the world will* : and as *Religion* is the band of that, so *fame and reputation* is the indearment of this.

It remains , that we who are alive should so live, and by the actions of Religion attend the coming of the day of the Lord , that we neither be surprized, nor leave our duties imperfect, nor our sins uncanceled, nor our persons unreconciled, nor God unappeased : but that when we descend to our graves we may rest in the bosome of the Lord , till the mansions be prepared , where we shall sing and feast eternally. Amen.

*Te Deum laudamus.*

THE END,

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